

AN EPISTLE DISCOVERSING vpon the present *Pestilence.*

Teaching what it is, and how the people of
God should carrie themselves towards God
and their Neighbour therein.

Reprinted with some Additions.

By Henoch Clapham.



LONDON
Printed by T. C. for the Widow Newbery,
and are to be sold at her shop in Pauls Church-
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AN EPISTLE DISCOVERING Upon the present

Epistle

Teaching what is, and how the people of
God should live, and how to attain to
the Kingdom of Heaven.

By the Rev. John A. ...

TO THE ...



LONDON

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and in the Strand of the City.

1742



TO THE RIGHT

Worshipfull Sir Baptist Hickes, Knight:

all necessaric sauing gifts from aboue.



Ood Sir, before I returned last into England, I did publish a certaine Epistle, wherein I noted how certaine amongst vs had laide the groundes of Brownisme, while theyr zeale (beyond knowledge) had laboured our Churches reformation.

That comming into the hands of some of them here in and about the Citie, they welcomed me home, with an aduise ment giuen to some theyr disciples, that I should neither be heard Preach, nor priuately conferred with, nor haue any of my bookes read of them. Their reason was, that Cl. would bring people to all the corruptions of the English Church, and finally to Romes church.

But when there was some extraordinary cause of opposing to Romish platformes, let the Traytor W. Wat. speak of his conscience, if the Accused did not rather oppose to such wickednes then his Accusers?

As they began to malice without groundes (for now they shame to meddle with theyr dombe Presbyterie, and halfe faced Deaconry, with some other things not to be maintained) so, they haue not therewith stinted the bitternesse of their spirits, but now must please them (whom otherwise

The Epistle Dedicatorie.

they haue no mind to please) in vnreasonable proceedings, publishing false reports, to the abusing of Magistrate and people.

Iob. 7. 14. This theyr proceeding first and last, methinks it should not wel besecme any of the Late thousand Subscribers; who would be thought to do all things with grauitie, loue, and learning. Obadiah saw Esau laughing at his brother Iacob, and making himselfe merry at his brothers captiuitie (I would none of the new Subscribers did so, nay, did not occasion the captiuitie) but the Prophet vpon that sight doth tel the searing Idumeans, that themselves therefore shal come in no lesse misery. To be not only cause of a crosse, but to adde also affliction vnto bonds, is rather a carriage bebecoming Atheists, then the profession of Christians. He that is in misery ought to be comforted of his neighbors, but men haue forsaken the feare of the Almighty.

I am bolde to trouble your Worship againe with a new Printed olde Epistle: whereunto I haue added some fewe notes, for expounding some places before not wel understood; and some thing for strengthening the ioynts of somewhat seeming weake. Yet all this with breuitie, least my Epistle should turne into a volume. And so with my humble duties remembrance, I remaine.



Your Wor. much bound;

Hench Clapham.



AN EPISTLE, CONTAINING A DIS- course of the Plague.

Henoch Clapham, *to his ordinary Hearers; Grace, mer-
cy and eace be multiplyed in Christ Iesus.*

SECTION. I.



Eloued, God hauing smitten our Citie with the Pestilence, Behold, booke vp-
on booke, prescribing naturall meanes
as for naturall maladies, but little said
of spirituall meanes, for spirituall mala-
dies, which should giue life to the for-
mer. To speake and act in such cases, as
sole Naturians, is of Christians to be-
come *Galenists*, and of spirituall to become carnall. If a
true Christian do but take meate or drinke, hee prayeth for
a blessing; because otherwise *the dead creature can giue to
him no life*, nor yet continue health. The true Christian tak-
eth no Phisicke for the weakeſt ague or ache, but hee cal-
leth vpon the name of the Lord for adding his blessing; for
that otherwise the thing applied, can remoue no maladi-
For the true Christian hath learned, not onely to *Pray con-
tinually, and in all things to giue thanks*: * but also that *Emery
creature of God is good, beeing sanctified by the word and
Prayer.*

1. Theſſ. 5.

17. 18.

** 1. Tim. 4.*

4. 5.

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But some will say, that meate and drinke, Chirurgie and Phisicke, helpeth and doth good to many, who neuer call vpon the name of the Lord, specially in the name of
* 1. Tim. 4. 4. 10. Christ Iesus, I answer: * *The living God is a Saviour of all men, specially of them that beleene.* His mercie is vpon all the creatures. Not the vilest Barbarian, but he suffreth his comfortable Sunne and Ayre to shine and breath vpon. When the mercies of God are called into question, euery mouth shall be stopped. But howsoeuer he is a Saviour of all men, yet he hath a speciall saluation for the faithfull, as *S. Paul* teacheth *Timothie*. Howsoeuer he affordeth blessings to all, yet in a speciall forme he blesseth the Beleeuer. For as they call for his sauing fauour in the vse of all his creatures, so they haue it in their much and little, in their health and sicknesse, in their life and death. These vse the Creature, with assurance of a peculiar blessing, when the other eate, drinke, and apply it with a peculiar curse; Now, we are not to labour for the temporary blessing sauced onely with a common mercie, (for then we goe no further then the dogge in his eating of grasse, for easing his stomacke) but to labour with the Lord by prayer for his speciall blessing our conscience in the vse of these creatures: leauing the issue temporarie to his will, which is holy in all things.

A true Christian walketh thus in common diet, and vsuall infirmities, how much more doth it stand him in hand, to looke to his carriage towards God, in respect of this Pest or Pestilence? Atheists, meere Naturians and other ignorant persons, do hold it to be a natural disease, proceeding from naturall causes onely: as from corruption of ayre, caused by vnseasonable Planets aboue, or else from
) carrionly stinking smelles here belowe. Who while they looke not higher then the earth, or not higher then the Planets, do sticke in the Creature, forgetting the Creator
* *Psal. 84. 1.* (called the * *Lord of hostes*) who commaunds or forbids, sends out, or stayes the course and operation of creatures
* *Psal. 101.* and corruptions. As God is the Lord of Hostes, so * *Hee*
4. *maketh*

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maketh a flaming fire his ministers, sometimes for consuming, sometimes for preserving. For by it, *Nebuchadnezzers* executioners were destroyed, when the three young Nobles of *Judah* were in midst thereof preserved.

*Addition expository and Apologeticall
to the first Section.*

Galenistes] So called of Galen a Greek Heathen Physitian. This kind of Plague or Pestilence is of him tearmed *Loimos*, respecting onely Bodies bursting out in corruption, which may be cause sometimes of corrupting other bodies: specially such as are inclinable to and capable of such corruption. And this is it, that some Christians understand, when they say, that the Pestilence is as a Candle, and bodies as strawe, some wet, some dry, more or lesse capable of taking fire. And this is true, but not all the truth, nor yet in the first sence which is Divine, whereof I shall speake somewhat after. To sick therfore in this consideration, is to speake rather after the manner of Naturalls then of Divines. And who dare speake rather after the manner of man, then after the unconceivable soyme of the Holy Ghost:

The dead creature can giue to him no life:] Because the dead creature cannot of it selfe vivifie the bodie, therfore the Christian is taught to looke vp to God the Autho: of life: who, as he hath promised to everie Believer the thing that is good calling so: it by prayer; so, such a praying believer ought to expect the veritie of his promise, seeing he is faithfull that hath promised: so, Godlines is profitable to all things, which hath promise of the life present and of that is to come, 1 Tim. 4. 8. without Godlines, many are partakers of some Spiritual and all sorts of Corporall givings, without divine direct promise, and therfore such givings do finally turne into bitterness, vexation of spirit, and the iust heaping vp of iudgement.

SECTION. II.

THE word *Plague*, is originally a Greeke word: for *Plaga* it is termed in *Reuelation*. 16. 9. and of the Latines *Plaga*, in English valuing a blowe or stripe. Which, as it may haue a more generall vse, so, it is not applyed to this particular disease of the Pest, otherwise, then because it is a blowe or stripe inflicted on mankind. By whom? By God, although mediately by spirit, or corruption, or both. The language of God & *Adam* in the old Testament, doth terme it *Deber* (as in *Exod.* 3. 3. *Deut.* 28. 21. *Psal* 91. 3. 6. 2. *Sam.* 24. 13.) of *Dábar* to speake, whether it be a speech of life or death. And so it is termed I doubt not, because it is an effect of the Lords Word for sinne, according to his threatning in *Deut.* 28. 21.

Let the word be so considered in the two sacred languages of the old and new Testament, and the Plague is no other maladie, then a speciall blowe inflicted on mankind for sinne. I speake not of it, as it seizeth on beasts, seeing it commeth to them by Mankindes sinne. Sinne is the cause why the Lord (according to his word) *smiteth* Mankind, whether corruption be in the way or not. Doth God send out a Spirit to smite (as *Danids* people in 2. *Sam.* 24. were smit by a good Angell, but *Iob* before with a bad) the Spirit smiteth not but vpon the Lords word, *smite* or *touch*: in which respect it is called *Negagn* in *Psa* 91. 10. of *Nagagn* to touch: Although the terme *Negagn* may well imply a plague or stripe lesse piercing and killing.

The stroke of God, it is for sinne. And smiteth he with his owne finger immediately, or mediately as by the hand of an other? * *The secret things belong vnto the Lord*, nor will I meddle with what hee doth beyond the words reuelation. In *Leuiticus* 26. and *Deut.* 28. hee threatneth varietie of plagues for sin; but concealeth the particular meanes which hee will vse for accomplishing that word. In other places we read of his Angell smiting people til the Lord did
stay

* *Deut.* 29.
29.

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May, but that euer he made Corruption his messenger I read not: and yet I doubt not but God may haue vsed corruption in the ministry of his Angell, for correcting or confounding the corrupt creature. But why in such discourse, hath the spirit of God still mentioned only God for Agent, and the Angell for Instrument? Because we should in such cases, looke first to God, as he that is all in all: secondly, to the ministrie of his Angels, who are appointed to preserue such from the plague as commit themselues * in *their wayes* * *Psal. 91.1.*
to the protection of God all sufficient. A doctrine full opposite to our practise, who cast our eye more to aery all corruption, then vnto God and his Angell smiting. 11.

Addition Expos. & Apologes.

to the second Session.

THe word plague] Seeing there can be no true dispute where the thing is to be disputed vpon is vncertaine or doubtfully vnderstood, I therefore in the second Section, haue laboured to cleare what the Plague may be: Plague (and so Pestilence) is a word of large vse, but in this dispute applied to a certaine disease extraordinary mortall and deadly: yea, a disease now amongst vs, confessed by our Christians, to exceed the compasse and reache of all their naturall reason and reaching. So maruell, seeing that which is primordiall and principall in it, is spirituall and invisible. What that is, the Diuine Scriptures do teach, when not only they shewe that Sinne is the prouoking cause (and specially, sinne vniuersall) but also do shewe that it is a stroke inflicted from without, and that by the ministrie of an Angell, appointed so by Ichouahs expresse word: for which the Hebrewes do vse the very same letters (Deber) for word and Pestilence. And hereupon it is, that the Hebrewes turne the word Deber by Logos, in *Psal. 91.* so well as in other places, which in English is word or speech: for as Gentils without God could not reach hie the nature herein, so the Hebrewes (to whom the lively Oracles were committed) did

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paste by that, as being but the effect; and looked (as we ought) to God be his Angell smiting. For is it for other cause, that the Holy Ghost tells vs of Aarons & Davids interceding by prayer, in *Nom.* 16. and 2. *Sam.* 24. and not of any corporall sight & naturall courses.

The Cræke translation, in *Psal.* 91. 3 doth read for these our wordes; From the noysome Pestilence, these wordes Apologou tarachodous, which valueth this, From the word that be-muddeth: from whence I gather, first the Angell smiting according to the Lords word gone out; secondly, an effect in the bodie so smitten, and that is, the blood and pores commoued and bemudded: like as a pole smitten with some instrument of swaight, shoulde haue the myze and mudde thereupon raised, to the troubling of all. Originall sinne hath conveyed into our humane nature corruption as mudde: this is in vs as settled, untill the Angell smite, and loe thereupon all the bodie is out of order. Because we shoulde not crape on the earth herein with Galen, Hippocrates and such, we haue not onely the scriptures to teach vs the former super-naturall stroke, but also diuers so smitten, haue felt and heard the noyse of a blow, and some of them haue vpon such a blow found the plain print of a blow hard left behind vpon the flesh. At the funerals of sundrie such, I my selfe this sickness time haue preached. Such a stroke, was to put vs in mind of Iehouahs Angell smiting; and such a blownes, may put vs in minde of the mudde corruption in our humane nature.

The Angels stroke so is the Cause, the plague-sores and marks arising and appearing are the effect. The first not infectious; and therefore the Angell in Egypt went from house to house in Egypt, and from Dap to Bertheba, and Ierusalem in Iudea, with his deadly plague. The second is infectious sometimes more or less. The first absolutely mortall and deadly, as Hezekiah was told; and therefore such regaining health and life, haue new bones added, as Hezekiah had yeares. The second is not absolutely deadly, because but naturall in the forme of mortuall, as it becometh in other corrupt cases.

SECTION. III.

Sinne being the cause for which he limiteth a people with Pestilence (sinne poisoning earth, ayre and all) some will demaund; if so it cannot be prevented or cured with change of place and vse of Physicke? By changing place they thinke they may, because it is written, *A prudent man seeketh the plague and hideth himselfe.* And by physicke they suppose they may, because that sundry (of their knowledge) haue so escaped. Pron. 22. 3. & 27. 12.

For the diuine prouerbe, they abuse it two waies. Once in vnderstanding the word *Plague* for Pestilence. Though euery pestilence be a plague, yet euery plague is not a pestilence. Nor doth the originall word properly signifie the one or the other. It is *Rágnab*, valuing the Latine *Ad alium*, in English *Euill*, as in an other forme it is aply turned into: *Pron. 14. 16.* For the Translator, howsoeuer hee leaue the proper signification of the word, hee yet speaketh to good purpose, seeing the holy Ghost there speaketh of such an * euill in the cite as the Lord doth: that is, of such a punishment as the Lord inflicteth; called an euill of mankinde, though properly a correction or punishment of euill. And secondly, such Excepters abuse the Prouerbe, in saying they may flye from the place with the prudent man. *Salomon* saith not that such a one flyeth, but that *he hideth himselfe*. A man may *couer* or hyde himselfe without flying. If thou say that a man cannot hide himselfe from the plague, I say likewise that thou cannot any more flye from the plague: Goe where thou wilt and his right hand shall finde thee out: If thou wert with *Ionas* first vnder the hatches, and after with the Whale in the bottome of the Sea, he will finde thee out. The wings of the morning cannot carrie thee beyond his reach. What is this hiding or couering thy selfe then? It is no couer corporeall, but spirituall: euen the same that is spoken of in *Psalm 61. 4.* where *sacrie* is assured to him that

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coucheth vnder the Lords winges.

The prudent hearted seeth a plague or iudgement coming towards a people for sinne; what doth he then? Hee commits himselfe *in his Christian way*, to the protection of the Almighty, who hath promised to be a shield to such as put their trust in him: that such a one shall not need to feare that pestilence that walketh in darknesse, nor the plague that destroyeth at noone-day. For walking *in his way*, that is, in the way God hath called him vnto, and leaning vpon the Lords promise, what neede is there of locall flight or couer?

Secondly, for their phisicall experience, I thereto make this answer: Sinne being the cause of the maladic, (as also of euery maladic) it is for none to make physick their staffe, nor yet their first meane, lest they sinne the sinne of * *A/a*:
* 2. Chro. 16. much lesse seeke to Idol-wizards, which was the sinne
12. of * *Achaziah*. Besides, they see many preserued in the midst
* 2. King. 1. of the plague, who haue vsed no phisicall meanes: what will they make the cause of their deliuerance? No other thing, but the diuine pleasure of God, who hath forbid his Angell to smite them. Is Phisicke then in this and all other plagues to be auoyded? No: as * *Hezekiah* (howsoeuer hauing promise of recouerie) did meane time suffer a lump of drie figs to be applied to his boyle (hauing in nature to heat, mature, and digest) so we are not to neglect such naturall means as reason and experience haue found out to auaille against naturall infirmities [*Deo non obstante*] the Lord not crossing nature. Otherwise, we shalbe found tēpters of God, leauing our way: rather then faithfull keepers of our way.

Reason of vsing naturall meanes (where God barres them not vp) is this: Whether the ayre be infested without vs, there neuer wanteth infection within vs, which is readie to take an head against our heart, if the Lord do not bridle it. As God smiting vs with other maladies (threatned in the lawe so wel as Pestilence) doth not only say, *Let it be*, whereupon the maladic growes, but also hath that his word working

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king upon preiacent corruption effected by our frame: so, hee looketh that his word be satisfied by humbling our selues in prayer and fasting, and that naturall corruption haue the power preuented or destroyed by naturall means, he offering them. To say, I shall liue so long as God hath appointed, though I neuer vse phisicke; it is as good as this, I shall liue so long as God hath appointed, though I neuer eat nor drinke. As meate and drinke is for the hungry, so is phisicke for the diseased: for to the necessitie of naturall phisicke, our Saviour alludeth, when as for establishing his spirituall phisicke, he saith: ** They that are sick need the Phisician.* God hath created the Word, Prayer and Fasting for repelling and killing sinne, the *Materiall cause* of Gods anger: and he hath created phisicall creatures for preuenting and curing naturall corruption, the *materiall cause* of our maladie and naturall sicknesse. So both be the good creatures of God, and both to be vsed to his glory. The first for helping and healing our soule: the second, for helping and healing the body. God sometimes blesseth the first without the second, to shewe that he is not tyed to meanes. And he sometimes blesseth the second without the first, to shew that we ought not neglect the meanes. But as we haue both sinfull soules and corrupt bodies, so we should vse both, for benefiting both. ** Luk. 5. 31.*

Addition to the third Section.

In the Pessilence there falling out a two-fold consideration: as afoze, the first Supernaturall, the second Naturall, it followeth, that the supernaturall cause be salued by that which is spirituall; the other by that which is naturall, Hezekiah did both in Isa. 38. First, he in all truth of spirit humble himselfe in prayer, and secondly, did apply a lump of figges, the second becomming effectuall, when God in the first place had accepted of teares and mourning. Our Naturallists should neuer therefore promise us instant health and life by

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the second, but by putting people in the minde, that they must labour with God for satisfaction for the first. That this is our Churches judgement also, let it be considered, first, in that the Magistrates and Ministers have appointed publike and universall fasting and prayer, by way of humiliation before God for sinne: secondly, in that also they have published naturall means in respect of naturall corruption. How intolerable wicked then have they bene, who presuming and in Gods most holy place, have given out that Clapham hath bene herein singular and odder by himselfe. They be rather odder that be veriekind not themselves.

SECTION. IIII.

In Psal. 91.

BUT seeing the Lord *promiseth deliuerance from the plague, to all such as rest vnder his wings, and walke in his way, it may be asked, how comes it to passe that some Believers die of the pestilence, and some vnbelievers scape it? I answer, the Lords promise being ever fast to the Believer (for he is faithfull that hath promised) there is in Believers so dying, a want offaith for apprehending this particular deliuerance, this temporary mercy. Though they haue not lacked faith for their eternall iustification & finall saluation, by vertue whereof their flesh resteth in hope of an happie resurrection, and their spirit is gone in comfort to God that gaue it: yet hath euery one perishing on the pestilence bene found, not to apprehend this particular promise. To say that the psalme speaketh only of a spirituall plague and a spirituall promise, is to conclude the same of *Lewis. 26. & Dem. 28.* and of all the like places. Then the which, what can be more absurd? vnder literall promises and mercies, menaces and curses, spirituall things are *also* intended, but not *only*. The first shadoweth out and leadeth to the second. And because still there is the same vice, the outward evils so well as the second are still abiding. When we haue receiued Christ by faith, we haue promise of *all* things

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things also (promises of this world & of the world to come.) But when by faith we haue apprehended the greater, we are often found to doubt of the lesser. In not doubting of the eternall, we should not doubt of the temporarie. But doubting of the lesser and loosing it by doubting: we see what we should do in the greater, if God should leaue vs to our owne standing.

That manie wicked escape in midst of strongest pestilence, first, it is not because they haue any promise, but because it pleaseth God both to them and vs to be in manie things, manie times, better then his promise: teaching them and vs therein, how good he would be to vs in all things walking in his way, and vndoubting the promise.

Secondly, the wicked so escaping, are ordinarily such as haue walked boldly through the sicknes, bragging of their faith in God, touching deliuerance from pestilence: shewing plainly that they had a faith in God for apprehending promise of deliuerance. Though they haue not had faith for apprehending things spirituall and eternall, yet for laying hold on this particular temporarie. And such a faith, is ordinarily countenanced with such a mercie, as that temporary repentance of *Abab*, *Manasser*, and *Ninners*, was graced with particular flitting mercies. God teaching such therein, how much more he would draw neare vnto them in all goodnes, if so they had in them a right continuing faith, and continuing repentance. And therewithall checking his children for doubting the lesser, hauing faith in him for the greater.

Addition to the fourth Section.

THere is in believers so dying a want offaith.] That is, some want in faith. *S. James* willing vs in the want of knowledges to haue our recourse vnto God in prayer, he telleth vs that we must not waener; for if we do, he concludeth, that we are not to thinke that we shall receiue any thing of the Lord.

Iam. 1. 6. &c.

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Lord. From whence I gather, that lack of faith is cause we are denied any thing necessarie our life here. Some will object, There is some want of faith, some doubting, some wavering in the best child of God, therefore none can assure himselfe of receiving any good of God, whether corporall, or spirituall. I answer, it is one thing what we *ought* to do, another thing *what* we do. Secondly, it is enioyned vs in Leuit. 26. and in Deut. 28. that as we would haue blessings temporary, and avoid cursings temporary, we should obey the commandments; and the best are found daily to breake the commandments, haue they therefore no assurance of blessing? If they looke into the measure of obedience (literall or spirituall) as it is in themselves only, they haue cause to looke for no good thing. This want then in all things, is to bryue them vnto the Lord by Christ Iesus in all things. *Objection.* God will not exact such obedience, such faith, except we could so obey, so belieue. Answer. The Romanists indeede say so, but they and others must remember, that it is equall for him so to exact, seeing (as we were set out of his hands in Adam) we were enabled so to belieue and obey. Thirdly, as there is no promise of God but it is deliuered vnder condition, and there is no condition kept fullie of our part, and therefore no flesh that may be able to rest in Gods sight: so, it pleaseth him sometimes not to impute the want in faith and obedience to his children (for if he should, we could not breath one day) but to accept them as *Perfect and iust*, Iob. 1. 1. 8. Ezek. 14. 20. Luke. 1. 6. Otherwise, *S. James* should leaue vs little or no hope of receiving any thing of God by prayer. Fourthly, in case of temporary blessings, it pleaseth God to giue an extraordinary strength of faith, by the which devils and mountaines of difficulties are often remoued: so well as vnto his children he bestowes giuing an extraordinary strength of faith for Eternalls, called of

*Coloss. 2. 2. the Apostle to the Colossians *• Plerophoria*, with allusion to full assurance. a Ship carried with a full sayle.

To say that the 91. Psalme speaketh only of a spirituall plague. To say that the legall promises and menaces are
only

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only spirituall, is to teach a doctrine that the ancient church was neuer acquainted with, nay yet any moderns knowing that I know of. Let such a, b, c, diuines go reade Tremellius, and Fr. Iunius their notes on Psal. 91. and of the rest, that on the first verse: *A panore nocturno] id est, ab ullis apertis, occulis, internis, externis, corporeis aut spiritalibus malis, ullo unquam tempore*; wherein they teach that the promise is of deliuerance from any euils, open, hid, internall, externall, corporall or spirituall.

It is not because they haue any promise.] Here I speake of the wicked in generall:

Shewing plainly that they had a faith in God.] Here I speake of some certaine wicked. Here some say I speake contraries: first, because I teach that the wicked haue no such promise: secondly, that some such haue a faith or belife in God touching such deliuerance. I see a diuerse thing in these wicked-ones, but no contrary thing deliuered. That they haue no promise of hauing god by so much as a bit of bread, my malevolent brethren graunt, that some of them haue belife in God so; temporary blessings, yea, and sometimes of eternall happines, who can doubt, except all wicked should alwayes dispaire of all things: If I had said, they haue iustifying or saving faith, I had spoken contraries, seeing promises of this life, and that to come is made directie and properlie vnto them. What kind of faith I spoke of, it may appeare when I terme it a bragging faith, that is, a presumptuous belife without any ground of promise. These that come to our Saviour in the last day, saying, Haue we not prophesied in thy name, cast out Devils, &c. had they no faith touching temporaries? 'Tis very sillie. They had (as Schollers vsually speake) a temporary faith, and perswasion: and my writing can no way entend any other. And thus men crow before the victorie.

That temporary repentance of Ahab, Manasses, &c. A great quarell ariseth from the poore word Manasses, that I should number him with the temporary repentant. If they had not liked the word, they might easily haue wiped it out,

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and so haue kept peace with the booke.

That I vnderstand so of his repentance, observe what I haue to say. In the 2. King. 21. the historie of his life and death is set downe, and no speach of any repentance. And thereto is annexed, that *Amon* his sonne did euill in the sight of the Lord, as did his father *Manasses*. And *Amon* is neither there nor elsewhere noted repentant, but caried out of the world in iudgement. This conuicture of Father and Sonne, causeth me to thinke that the repentance spoken of in 2. Chron. 33. (in which respect he is preferred to his sonne) to haue bene of the Prophets then held but as tempozarie, and fitted to time. If it be a good argument of *Salomons* true repentance, that *Rehoboams* and his people are said to haue walked three yeares in the way of *Dauid* and *Salomon*. 2. Chron. 11. 17. (so that *Salomon* should not so haue bene matched with *Dauid*, if he had not dyed well to the Church-ward, as did *Dauid*) If I say, that he good for prouing his true repentance; then I see not why *Manasses* his repentance may not be held as no true repentance, when he comes to be so conioyned with *Amon*, that neither truly repented to the Church-ward. I say to the Church-ward, because it is possible for a man to briuallise the Church, & yet of God be saued: as also to bye innocent to the Church-ward, & yet of God condemned for some secret abominacion vnrepented of. But if any hereafter will *logomachie*, contend and wage warre about a word, it is not my purpose easily to follow them.

SECTION. K.

Famine, sword and pestilence, are a Trinitie of punishments prepared of the Lord, for consuming a people that haue sinned against him. 2. Sam. 24. 12, 13. *S. Iohn* in the opening of the fourth Scale, doth number them thus: *Reuel. 6. 8.* *Sword, Hunger and Death: the Sword-slaying, Famine staruing, the Pestilence effecting death, but death with a witnes, as the most readie destroyet. *Dauid* being put to his choise, doth distinguish them into two sorts; the first being

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a Fall into the Enemies hands, and that he refuseth, because the Churches aduersarie would insult without all mercy. The other two should be a Fall into *God his hands*, and that he chooseth, because *his mercies were great*. And of these two: (Famine and Pestilentiall death) he chooseth the latter; why? Some thinke, because himselfe might be relieved of Famine, and so not die: and he coueting to die with the people, would therefore choose the pestilence which would as well seize vpon him. This is somewhat, but I see it not in this scripture. After he had seene a fearfull fall of the people, he coueted Gods hand to be turned against him: but that he was of such mind before that Fall, it should not seeme; first, because his heart (before *God* the prophet came to him) was smitten with the sight of his sinne, whereupon he repented: secondly, because in his option of the pestilence, he expresse expected some *great mercie* in the midst of iudgement. But the direct cause of electing this Plague, was (I doubt not) diuided (at least) into these two respects: the first, ayming at the *easinesse of death*: for to die of famine is a more lingring torturing death. And herein appeared *Dauids Charitie*. The second ayming at the Churches enriching with necessities already possessed: for famine would haue deuoured vp all her maintenance. And herein was both *loue and policie*. *David* being a Prophet, he could not haue fewer godlie respects in his option.

Of all these three plagues, Sword, Famine, and Pestilence, I conclude the last to bring with it the most mercie. If the Aduersaries sword destroy, & the mockings, proud insultings, filthie prostitutions, cruell oppressions, accompanying that sword? The sword of Romish Babilonians was prest to haue beene drawn within and without vs. How great was the Lords mercie to shut that vp in the scaberd? Famine was threatned vpon the death of our late soueraigne *Elizabeth*; for the Rascalitie of our land hoped, as Drone-bees, to haue spoiled our Hyues, as an vnfatiable Hell or graue to swallow vp all. How mercifull was God

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vnto vs, that with a crosse-wynd did rather take them vnto Tyburne, or consume them in warres without vs? Yea, how was his mercie great vnto vs, in putting farre from vs both the former plagues, and in smiting, to smite vs with this pestilence: that so falling, we fall before his hand that is a mercifull Father, in the midst of iudgement remembering mercie; leauing vs not to lingring deaths, whereby we might be more pained; and giuing that we haue possessed to his Church, whereof we haue bene members. Yea, where in three dayes the Lords Angell did smite to death 70. thousands of *Dauids* people: loe his great mercie to vs ward, he hath not so smitten yet one thousand in full three dayes. O that the liuing would lay it to heart, and praise God for his mercies.

SECTION. VI.

* These that
stumble at the
word Priest,
do it without
ground: seeing
Priest is deri-
ued of Presby-
ter, as Bishop
of Episcopus,
and Deacon
of Diaconus.
Nor maketh
this any thing
for the Roma-
nist that will
be a Jewish
carnall Sacer-
dos, or Sacri-
ficer.

2. Sam. 24.
48, &c.
2. Chro. 3. 1.

GOD of necessitie being to punish vs; and then in stead of sharp rods, to smite vs with the pestilence; and in the pestilence to destroe so leisurely, it should teach vs (King, * Priest and People) to be humbled vnder his hand in the free confession of our sinnes, admiring his lenitie and fatherlie kindnes. God giue vs grace speedily to be humbled.

And the Lords mercies to vs, should force vs to be more mercifull one to another. It should teach Magistrate and Minister (with *David*) to bide by their charge, and to intreat mercie for the sheepe of his pasture, till the Angell put vp his viall of pestilence. To augment our spirituall deuotions in the openest places, as did *David*, who built an alter in *Araunab*s threshing floore on mount *Moriab*, the place chosen of God for putting his name there, whereon after the Temple was builded. Yea, to put our sacrifices betweene the plague and the Church, as *David* did betweene the falne of *Israel* and *Ierusalem*, that so the plague may not creep any further. Yea, the mercie of God to vs, should teach vs all to

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to be helping one to another, not to please our selues in all things, to lay downe our liues for the brethren, liuing and dying in good workes, to the sicke and needie. The ninetie-nine are to be left that stand not in such need, and the sheepe that is readie to perish, we ought to seeke vp. Happie is the soule, who (when his maister commeth) is found so working: and thrife happie is the soule, that hath the body cut downe in such a worke of mercie.

True it is, that for certaine *bodily vncleanneses and maladies, people vnder the lawe of *Moses* were to be seuered from the Church, more or lesse: and yet now no commaundement vnto vs; why? For that they were a part of the Ceremonial law. This may appeare, first from the *rites*, secondly, from their *significations*. In certaine vncleanneses, they were to wash themselues with water, and then (not before) to be held cleane for company. For the Leprosie, it was censured onely by the Ecclesiasticall Minister; and this hee did not till hee sawe it, and sometimes not till he had made some fourteene dayes triall; and speciall rules he had for the triall. Who will say that these rites were not ceremoniall and abolished, besides that the Priest had no feare of the leprous-plague during all the time of his probation? For their signification, it respected the degrees of excommunication for Soules vncleanenesse. Which not only appeareth by many *speeches in the new Testamēt, alluding to such vncleanneses, but also, for that the new Testaments church hath power only to excommunicate for defects in the soule; as the auntient Synagogue did for wants in the body. These then that will maintaine their flight from the Levitical lawe, do in their fact pronounce all they flie from to be Excommunicate; yea, with the *black Kerem* or *Maranatha* to be excommunicate to the death, for not louing the Lord Iesus; for to them such a censure only belongeth, *1. Cor. 16. 22.* Thus such Fleers are left of God to belie scripture, and to abuse their brethren; which is a worse plague then that they flie from. If they meet now with the Pest in the coun-

* *Leuit. 11.*
* *12. & 13.*
* *14. & 15.*
Chapters.

* *2. Cor. 6. 17.*
* *Coloss. 2. 21.*
* *Tit. 1. 15.*
* *Iude 23.*
* *Renel. 3. 4.*

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try, let them tel me, if so they can die with such peace of conscience as if they died in the city, performing workes of mercie to the sick and needie. But if they feast and reioyce in the country while the yron enters *Iosephs* soule in the Citie; let them know that God may serue in the last dish sauced with his vengeance.

* *Neh. 1. 4.*
* *5. 6. &c.*
* *Dad. 9. 3.*
* *4. 5. &c.*

We haue sinned together, and the hand of God hath come vpon vs together: let vs therefore humble our selues together before the Lord in fasting and prayer. Let * *Nehemiah* and * *Daniel*, Magistrate and Minister, confesse their sinnes & the sinnes of their people, and let all the people subscribe, saying, *Amen*. It is not change of place, but change of life that must heale vs. Lord, for thy son sake, remit all our offences; giue vs grace to turne vnto thee with all truth of repentance; and for thy holy names sake remove this same deserued Pestilence from vs, *Amen*.

Addition to the 6. Section.

FOR the Leprosie, it was censured only by the Ecclesiasticall Minister. The Minister was to finde out the trueth of leprosie, for giuing true information to Magistrate and people, and vpon the experience of a fretting leprosie to put the Person out of communion, to burne the garment, to pull downe the house, *Leui. 14. and 15.* First, it may be a question whether in the new testaments Church there be a Leprosie of such form that can be so tried: secondly, whither by fretting was ment infectious. And if: yet whether the Pestilence ought so to be proceeded withall, seeing the Minister now neither is so commanded to try it: nor in garments nor in houses it can so be found. For if; then all our garments must be burned, the houses pulled downe, and the Persons excommunicate, which vnto me (and I thinke to euery one) would seeme absurd, and be the ruine of Citie and common wealth.

Epilogus.

Epilogus.

THe Pestilence being in scripture phrase, an extraordinary stroke of God by the ministrie of his Angell, whereupon often-times visible corruption ariseth, and all for sinne: it leadeth you (Beloued)

First, to cast your eye vp vnto God the first Mouer whether corruptiō visible be in the way, yea or no. Secondly, to behold the Angel of God appointed to keep vs in our way; and that specially in respect of our bodies good: seeing since the consummation of the Testament in Christs blood, our soules are specially to be tended of true Pastors, called of S. *John*, the Angels of the Churches. For now, no lesse then before *they be ministring Spiritt sent forth to Minister for their sakes, which shall be Heires of Saluation, Heb. i. 14.* And yet (as before) they are appointed of God sometimes to punish man for going out of his way. 1
2

Thirdly, we are called to repent sinne, which did moue God so to send out his Angell to smite vs, euen to the raising vp of the mudde in our nature. The truth of which repentance will appeare in our better care of setting right steps to to our feet, and in being more carefull of performing holy duties of Charitie one to another. 3

Fourthly, seeing it seizeth vpon old and yong, rich and poore, of all complexions whatsoever, so well as some of all sorts are spared, we are lead to acknowledge that all sorts haue sinned (though not after the same manner of transgression, *Rom. 5. 14.*) and therefore the dutie of all to be humbled, least the *Nuimies* condemne vs. 4

Fifthly, the Angels of the Church (from the like in the Angels of heauen) are to comfort and cheare vp such as be in their Christian way, as also to reprove and sharply correct such as be out of that way. The first they are to do with the voyce of the glorious Gospell or glad tidings of Christ Iesus who hath taken away the sting of death to them. The 5

second.

Epilogus.

second they are to doe, by the terror of *Moses* lawe, which bringeth with it to the infidelious & vnrepentant, curse and condemnation. And in so doing, they may with good conscience make that prayer, *Thy will be don in the earth* (that is, of people in the earth) *as it is done in heauen*, that is of the blessed Angels that attend the word of the father in heauen.

And thus with my heartie prayer vnto God, first, for the remission of all our sinnes: and secondly, for his grace to stablish vs in euery good worke for the glory of his name, I commend you vnto him that is able to present our bodies and soules faultles before the throne of iudgment, who spread his wyngs of sauing protection ouer vs and his whole Church for euer, *Amen.*

F I N I S.



HENOCH CLAPHAM
His Demaundes and Answeres
touching the Pestilence: Methodi-
cally handled, as his time
and meanes could
permit.

1. Iohn 4. 1. Try the spirits whether they are of God,

1. Thessa. 5. 21. Try all things, keepe that which is good.

1. Iohn 3. 16. Hereby haue we perceaved loue, that ~~the~~ (namely
Christ) layd downe his life for vs: therefore we ought alſo
to lay downe (our) liues for the brethren,

Phil. 2. 4. Looke not every man vpon his owne things, but
every man alſo on the things, of other men,



1604.

To the Church of God whereſoeuer diſperſed, Eleſt according to the foreknowledge of God the Father vnto Sanctification of the Spirit, through obedience and ſprinkling of the blood of Ieſus Chriſt, (apprehended with true faith) Grace & peace be multiplied vnto you all, Amen.

Chriſtian Reader, it was my lot to light vpon theſe few leaves. And being perſued by ſom that had in times paſt bin acquainted with the author him ſelf, And ſo finding in this canvaſing conference ſuch ſound ſatiſfaction for matters of doubt, which in the other Epiſtle of the peſtilence, were ſhort & brief, learned and ſcholerlike reaſons, ſtill ſtriving to bring out the kernel of knowledge, which lay couched vnder the ſhell of obſcuritie. And the further he ripped and reached, to make Gods glorious power known, which others ſo long had miſked: it cauſed many queſtions to bee mooued, which in this canvaſing conference is answered to the full. I my ſelf being an care-witnes, to ſom part of that doctrine: which was as ſtrange to many at the firſt, as it was to the men of Athens in Mars ſtreet, which counted Paul but a babler, becauſe he preached vnto them, Ieſus and the Reſurrection.

But I heare the Author is in priſon, And why? Becauſe ſom Miniſters complained that he preached a doctrine (which they could neither begin nor end) paſt the boundes of their knowledge.

* Iohn.
3. 6.

But Henoch where are thine accuſers? hath the finger (of * God) written their faults eaſie to be read, doe they not ſtand out to accuſe thee? Then I hope the learned will not condemne thee, that haue trod out the come before thee in the ſame path.

So was the doctrine of poſſeſſion likewiſe diſtilled out of the cloudes, and ſo high paſt every lay mans reach, that the layety were driven to their Paſtors for ſatiſfaction in the doubt of that doctrine (becauſe the Prieſtes lippes ſhould preferus knowledge) but they being found nonreſidence in thoſe ſtudies, one made answer thus: I am no Prophet, I am no Apoſtle, Miracles are ceaſed, &c.

One
made
that
an-
ſwer.

Theſe hearers could not be at the beginning & ending of all theſe Sermons, which was the cauſe they reſted vnſatiſfied, and ſo they began to expounde the doctrine them ſelues according to thoſe parcels which they had gleaned by peece meale from the author, never vnderſtanding the Author as he meant. But whoſoeuer thou be, that will take vpon thee to ſay all, before thou heare all, ſhall be ſure to lye all.

And ſo damnable ſpeeches were bruted abroad, before either of the doctrines were finiſhed: but the laſt Sermon of poſſiſſion, made all plaine, and ſo plaine, that ſince that time (to the glory of God be it ſpoken) I neuer heard of any about London nor elſewhere that were ſo extraordinarily poſſeſſed. But ordinary wicked perſons that are neuer diſpoſſeſſed of a wicked tongue: like the Athenians which gaue them ſelues to nothing els, but either to tell, or heare ſom Newes. but in the end M. Marbery ſet in foot, to maintaine the ſame doctrine, vpon Chriſtes Temptation in the Wildernes, affirming that * If no going in, no coming out] So did the laſt Sermon of the Peſtilence make all attentive hearers ſatiſfied.

* Ergo
no poſ-
ſeſſion.

Theſe circumſtances conſidered, I tooke it for duty, once towards the Church [who is the pillar and ground of truth] as alſo for profitable acquaintance hereto-fore had with the Author: I could do no leſſe but diuulge it. And ſo much the rather, for that therein is cleared, what in all points is to be held touching the Peſtilence: A doctrine hitherto, over-confuſedly and ſlenderly handled of many, If my iudgement ſayle me not.

Thine in Chriſt Ieſus, Amen.

P. R.

The Authour to the Reader.

THE last great *Pest-time* (I speak of the Great plague in *London*, for otherwise, it is now the greatest *Pest-time* in the country, and throughout his Highnes Dominions) it pleased God to give me affection and strength to continue & hold out my Ministerie to the end, publikelie teaching, and privately comforting the Lords poore flocke abyding in the Citie of *London* (as occasion here and there, night and day was administred) what time the Citie was much infirmed for Civill government, and well-nigh emptied of due ecclesiasticall cure.

Satan "*The accuser of our brethren*, maligning the happy successe of my labors, he gets som vnwise Spirits to bruite abroad, that *Clapham* taught *The plague not to be infectious*, and that *All that dyed of the plague were damned, as dying without faith*. "Revel. 12. 10.

The first accusation came readily to the present Lo. Bb. of *London*, but the second (it seemeth) not so. For about som 34. weekes after my first Comitment, the said Lo. Bb. and Sir *Edward Stanhope* in Court did publikely affirme, that they had not heard of that bruite before: what time I my selfe then first vttered it in their court, that so then in the face of all by-standers it might be checked, so well as other slauanders, forged only for obscuring myne innocency.

The Bb. beleaving the first tale, he (without sending for me, or talking with me) caused me to be taken (euen presently vpo a Sermons ending, wherein I had opposed to such insensible reportes) and so was conveyed to the * Clinck prison. Passing by some inter-currentes (which in som other my writings are layde downe) he at the eleven weekes end conuented me, the signifying that I had bene imprisoned for teaching, *That the plague was not infectious*; as also for publishing *An Epistle concerning the Pestilence*; and that in contempt of the booke of *Orders* for the Wednesdayes fast, authorized by the King. To both I answered *Negatiuely*, if so by *Plague* they vnderstood not that stroke of the Angel termed of the Holy-Ghost *Deber*; but that which grew from corruption of the Creature. Well to the Gatehouse prison I was sent, and to my booke and the contentes, I should answere in another place.

To passe by the second Convention, it being to no other end then the former, the weeke before the Archb. death, I was called to *Lambeth*. There, after assurance had of certaine Articles their compasse, I

Questions and Answers

1604. tooke my othe to answer truly to them. The next Monday at the Registers office I did so. The answer was sent to the BB. of Londō. He seeing it made not to his purpose, did not convent me, but (without all adoe) he let me ly in prison still as afore. My wordes nor writings prevayling any whitt, I complayned to the King on "Easter monday, who appointed the same to be conveyed to the BB. *And he thereto to give in his answer.* Hearing nothing more of that of 7. weekes, I on the day of Pentecost insuing, complayned to his Highnes againe. Thereto, Sir *Julius Caesar* in his Maiesties name subscribeth thus. The Kings Maiesty hath eftsoones referred this petitiō to the Lord Bishop of London, who is required by his Highnes calling other of the Hy-commission vnto him, withall convenient expedition and according to the Law, to proceede to iudgement, either with or against the partie, as his cause shall deserue; that his Highnes may not further bee importuned herein. So farre the Kings commaund.

To the Bishop I sent it, but hearing nothing from him, a fortnight after, I sent to the King againe. About a week after, I was conuented. And after much talke to no purpose, the Bishop concluded thus: *you may doe this at least; the Doctrines being put downe as supposed to be taught of you, you may subscribe herein, & was truly or not truly understood.* I answered, let that be done, and I shall doe what I ought. Doctor *Stanhope* then said, Maister Deanes of Westminster & Pawles are appointed to that, who (at their convenient leasure) will send for you. So the Court broke vp. This was the eleventh of Iuly last; and then the first time also of excepting at the doctrine of *Faithes apprehending deliverance from the plague*, taught in the foresaid *Epistle*.

Being thus left to the two Deanes, I writt to them sundry times for speedy proceeding. One of them sent my messenger to the other, backward and forward. At the Monethes end, Doctor *Andros* sends me word, that he had put the matter from him. And so he never sent for me, according to the Courtes Depute.

Passing by inconvenient repeates, about three weekes after, I was sent for to the Registers office. Coming thither, his man lets me see Doctor *Andros* his moneths worke. And what was it? *A flat recantation*, and nothing answerable to that which the Court (in myne hearing) appointed as afore. So much I signified to the Bishop, as also to the Doctor, But other answer since I could haue none but this; put in bondes so to protest, *When and where we shall appoint, and so depart*

Touching the Pestilence.

departe prison. So my cause at the penning heretof standeth.

The severall pointes, for the which I am thus handled, in the frequent Discourse I do treat of, by way of *Quere* and *Response*; that is by way of Question and Answer. Wherein my cause is vnfound, rect; wherein Orthodoxall, accept: and so farre be Gods instrument for my Good.

Art thou a Magistrate?

Then hearken what *Salomon* saith: *Deliver them that are drawn to death; and wilt thou not preserve them that are ledd to be slaine? If thou say, Behold, we knew not of it, he that Pondereth the heartes, doth he not understand it? And he that keepeth thy Soule, knoweth hee it not? Will not he also recompence every man according to his Workes?* Thus let the Magistrate take heede how he pleades ignorance, and wincketh at the fall of the innocent. For such a looking through the fingers, may fill the earth with innocent blood, till it roare again for heavens iudgement. And so not only such, but also the whole lande shall fare the worse for iniustice.

Prover. 24.
11, 12.

Art thou a Minister?

Then heare what *Moses* and *Salomon* say: *And if any haue sinned, namely, by hearing the voyce of an othe, and he can be a witnesse, whether he hath seene or knowen of it, he do not utter it, he shall beare his iniquitie. Open thy mouth for the dombe in the cause of all the children of destruction.* Some of you are reported to say that *Clapham* hath a good cause, but it is to be doubted, if so he haue sufficient learning to defend it. That I haue, I haue: God make me faithfull in that I haue. But thou that art able to giue in thy Testimonie, art bound also to do it. If thou wilt not be a Procter for Christ in his members, one of the two Theeues executed with Iesus, shall turne Preacher, & giue in sufficient evidence, to thy condemnation.

Leuit. 5. 12

Pro. 31. 8.

To the People.

Also Brethren, I beseech you for our Lorde Iesus sake and for the loue of the Spirit, that ye would striue with me by prayers vnto the Lord for me, that I may be deliuered from the disobedient, and that my seruice (which I haue yet to do) may be accepted of the Sanctified: that I may come forth to his people with ioy, by the will of God, and may with you be refreshed. Thus the God of peace be with you all, Amen.

Rom. 15.
30. &c.

Yours, *Henoch Clapham.*

Qu. Is the Plague infectious?

CHAP. I.

*An-
swer.* **E**Very Answer is to be made, either by * *Affirming* or *De-
nying*, or *Distinguishing*, or by *Retorting*. Affirme it to
be, or not to be I cannot, for reason ensuing. For *retor-
ting* an answer I could, by vrging a *Quere* of like nature, thus: *Is the
crab restorative*, yea or no? If answer be made, tell me whither you
speak of the fruit crab or Sea-crab, and then I will satisfie you: euen
so I say, tell me whither you speake of the *Naturall Plague*, or the
Supernaturall Plague, and then I will say it is, or it is not, infectious.
The doubtfulness then of the answer, doth arise from the doubtful-
nes of the question. The question is doubtfull by reason of the word
Plague, for that it hath sundry significations. For the better vnder-
standing whereof, let vs first examine the severall senses.

Plague, is a word taken in the evill part, and spoken of any harme
inflicted vpon any Creature. All diseases are termed plagues, be they
inflicted vpon mankinde, or others. So be Crosse in Common
Wealthes, Chnrches, Famelies: So be som Windes, and Weathers to
Trees, hearbes, flowers, &c. And so Egypt had his ten sundry plagues.
But passing by all such inferiour sortes, it is in this dispute taken for
a speciall kinde of evill inflicted on mankinde. The Divine Prophets
Canonicall do terme it in Hebrue *DEBER*. The divine * *Septuaginta*
do specially terme it in Greeke *Logos*. The Ancient Heathē Philistines
do terme it *Loimos*. The Latines call it *Pestis*, and *Plaga*: whereof
do come our English wordes, *Pest*. *Pestilence*, *Plague*: but *Plaga*
in playne English, *A Stripe* or *Blowe*: and therefore how many
stripes, so many Plagues.

*They were
70. Hebrues
that turned
the law into
greek, at the
appointmēt
of Ptolomy
Philadelph
the Egyptiā
king, vnder
whom Da-
niels people
were capti-
med.

*Quere. That plague which is so straingly mortall at this time
throughout England, is it infectious, yea or no?*

CHAP. II.

Answer. **I** vnderstand that plague, or pest not to be single, or of
one kinde. And so farre as I conceaue, no learned Divine
or

Touching the Pestilence.

or Phisition, is otherwise minded. Thereof it is, that sometimes they vrge textes of scripture for making the Angell Agent, according to that speach of our King in his Parliamentall Oration, who termes the Pest the *violence of Gods devouring Angell*: and sometimes againe they discourse of Corrupt ayre in suing Constellations and summing corruptions. In which respect, naturall politicall Orders are vrged; as for the other, Fasting and Prayer. In regard of the first, one (speaking of the Plague in Davids time) writes thus: " This Plague came not by any Caryer or Travailer, or by any infected persons travayling from place to place & infecting the people wher they came, but it was sent sodainly from God, as the revenger of sinne. He afterwards graunteth, that such a plague is not at this day for vniersallite and quick dispatch, but yet still that God hath the same meane at his pleasure, so to do. And this writer must be remembred, to haue bene authoriz'd by the Sea of London: and the same Booke applauded with the Preface of an ancient paynfull Preacher. For the other sorte of Pest, nīmely derived from some corruption of the Creature, and not immediatly from the Angells stroke, any learned (skillfull in nature) do graunt. And for th it, take a Christian Phisicians testimonie amongst vs. He having alleadged som reportes from histories touching naturall Contagion, doth then conclude thus: *This may be sufficient to shew, that the Plague is not always the immediat stroke of an Angell.* In this Pestilence generally scattred through the land, there so falleth out some stroke *Supernaturall*, some *Naturall*, as I haue againe and againe taught in my Epistle so much traduced. He th it is against me in this, is so not contrarie minded to me, but to our King, to our Divines, and Phisicians also. No marvayle then though another authorized Divine do say with the right learned Phisician *Fernelius, Hi sunt morbi, &c.* These be the diseases wherof I haue said often, they haue som secret cause. *And a litle after, The first causes which breed the Pestilence, are so vnknown, so invisible, and so strange to all our senses, that we are altogether ignorant of them, &c.* Necessarily so it foloweth, that som thing in this plague be *Supernaturall*; and som what *Naturall*, as at large I haue delivered in my Epistle of the Pestilence; without which observation, one shal deluier *Quid* for *Quo*, as haue done my Articlars; what is saide of the Supernaturall to vrge it as spoken of the Naturall, (*Et è contra*) to the seducing of the Hearers.

W. Cupper,
on 2. Sam.
24. pag. 78.

*Stephen
Egerton.

*Doct. Fran
Hering in
his Epist. to
his Defence,
&c.

See H. Hol-
land. Spir.
Preservatiue
Pag. 36.

Quere.

Questions and Answers

Quere. *The stroke of the Angell immediately inflicted, is it infectious, yea or no?*

C H A P. III.

Ans. First let me heare what infection is. A domestick Doctor, signifying what person is infectious, doeth write thus:
 * D. Lodge in his booke of the Pestilence, cha. 1. "Very properly (saith he) is he reputed infectious, that hath in himselfe an evil, malignant, venomous, or vitious disposition, which may be imparted and bestowed on another by. "Touch, producing the Same and As Dangerous effect in him to whom it is communicated, as in him that first communicateth and spreadeth the infection. So farre He. It being remembred, that Infection properly vnderstood, is not that which begetteth Another but the Same euill, so Argumentate.

"Touching is of sundry natures.

That stroke which the Angell inflicteth, is Supernaturall, and not within the compasse of Physicall causes:

But Infection is Naturall and within the compasse of Physicall causes:

Therefore the Angells stroke not infectious.

"Bucer in Mac, 8.

For the second proposition, I leaue it till anone. Meane time the first proposition would be cleared, seeing the conclusion dependes primordially of it. That the Angels stroke is *Supernaturall*, it may appeare, once in that He the Angell (be a good or bad one, "for either may be so imployde) he is a Spirit, and this his Action done by an immediate spirituall power beyonde our reasons pitch. Secondly, we see the Angell in *Egypt*, as also in *Judea & Israel* (nor els where do we ever heare the contrary) to be imployde in smyting house after house, and City after City, even all along the Coastes, from *Dan* to *Beerseba*, and not smyting that which might smyte another, which otherwise (if but for instruction sake) would somtyme haue bene done, and mentioned. And this (no doubt) caused one to write as afore in the former chapter, that *"The Pest in Davids tyme, came not by any infectious person.* Thirdly, by the *Septuagintaes* version of the word *DEBER*, it may be collected to haue bene then the Church of *Israels* iudgement. The word *DEBER* in proper English *The Pestilence*, they turne by the Greeke word *Logos* in English

* W. Cupper on 2. Sam. 24.

Touching the Pestilence.

glifh *The word*; as if in the text it were not *DEBER* but *DABAR*, this indeed signifying a *word*; and the very terme that Saint *John* in his first chapter doth giue vnto the Son of God, by whom as by a *word*, the Creature had his beginning and beeing. So that the 91. Psal. and third verse, they thus read, *He shall deliuer thee from the word*, not fro the Pestilence. And why? because that Pest (as the comon Creature at first) had the beginning and beeing solely by the word of God: and this plague for contemning the blessed Covenaut sealed vp in him that is *Logos the Word*. Afterwardes in the sixt verse of the same Psalme, the Hebrue-Greekes read, thou shalt not be affraide [*Apd toū pragmatos*] of *the thing*, in steed of pestilence. Why? Because it was such a *RHEMA*, such a *PRAGMA*, such a *Thing*, as they knew not properly how to terme it in the Greeke language: They well vnderstood that the Heathen-Greekes did terme it *LOIMOS*, and in respect of the popular spreading *Epidemia*, wherefore then in their translations should they so avoyde these wordes, and rather choose such a terme, as should drive the *Heathen* to a *Non-plus*? No reason I can render, but that thereby they finely checked the Gentiles, as Ignorant of that plagues cause, and therefore must be glad (leaving their great Naturians) to come vnto the written word of God for better learning. And in so doing, they shall finde that *DEBER* is indeed *DABAR*, which not only signifieth a *Word*, but also a *Thing*; Yea, a *miraculous Thing*; as in Genes. 18. where *Sarah* thinking the word of promise impossible, the Angel thus checkes her; *shall any DABAR be heard to the Lord*? where that miraculous thing was to be effected by the power of the word *DABAR* signifying both. Now if the Pest was such a word, or such a thing, effected by a word, then it is to be nombred amongst *Supernaturalls*, and so not infectious, seeing the partie so smitten, could not by all the corruption in his nature sende out such a *Word*, such a *Thing*, begetting the same effect in another: for so (which I thinke were a petie blasphemie) in steed of *Iehouahs* Angell, mans beastly corruption should equalize the Angell,] & take the worke out of his handes, as being *Iehouahs* messenger herein (for Angell is the Greeke word, and Messenger the English) which I haue not read of, at least nor observed: True it is, that the Angells blowe, rayset h vp mudde in mans nature, giving it an head to the heart; and therefore in Psalme 91. 3. with *Logos* they ioyne *Tarachodes* turned of vs noysome, but in proprietie, *Bemudding*, as if by such a stroke,

John 5.

Rom 12.1

Galen in 1.
lib. de temp.
observed by
Doct. Katz-
chius in Re-
gimine sani-
tatis.

W. Cup-
per on 1. Sa.
34. 147.

Roger Fé-
ton in his spi-
rituall Per-
fume.

Publisher.
"The Ad-
ding of 15.
yeares to his
life, and the
sunne going
back 10. de-
grees in the
Diall of A-
han : with-

the murther of our vncleane people, were stirred vp to the poysoning of all the blood and powers, even as *contra*, the Angells *Mouving* of *Beibesda*, brought sanitie to the diseased. And true it is also, that *that* corruption may offend and hurt nature in others, but yet not infect, that is beget the *Same* and as dangerous effect in another: for many things be noysom, that be not infectious. Fourthly, that the Angells stroke is *Supernaturall*, it may appeare from the meanes whereby it is stayed. The meanes be *Prayer*, "*and the offering vp our selues a li-ving Sacrifice*, which David ran vnto in Sam 24. He seeing the An-
gell smyting the people in ver. 17. (and not the people infecting one another) he humbles him selfe, offering his lyfe (*few such Governors*) for the ransome of his people, who are indeed *A Kings glory*, Pro. 14 28. That this holy Interpellation, (and not *Gallens* Northeren winds breathing the Chambers) was the meanes whereby that Pestilence *DEBER* was stayed, the Angels hand staying to smyte any longer.

” To that purpose, One by authoritie thus writeth: " This noysome, ” Pestilence (in 2. Sam. 24.) ceaseth here as we see; but by whose meanes? ” Did tyme weare it out, or did the Phisitian cure it? or did a fine devise ” remouee it? no, no, it was done only by the Commaundement of ” God, enioyning the Angell to stay his hand. This consideration mo- ” ueth also another Domestick Preacher vpon Nombers 16. 46. not to teach Physicall, but *Metaphysicall perfumes* for putting away this ” sorte of Pest. Amongst other things thus he writes: " If the cause of ” this Infection were *Elementarie*, why must holy fier bee taken from ” the Alter? Fier out of the Chimney would purifie that: *Afterwards*. ” Let euery one therefore bring his Censer, that is, his heart vnto the ” Lord an hallowed and Sanctified vessell for this purpose, to offer vp ” incense of prayer vnto God, a vessell layde vp in the holy of Holyes. The Medicine so being Spirituall, *Supernaturall*; it remaines (as a- ” fore) that the stroke is not *infectious*.

Lastly, the absolute mortallitie of the Angels stroke, doth argue it not to be infectious: For if it were, then every pestilenced person must dye, without such a *Supernaturall* and " miraculous recoverye, as wherewith *Hezekiah* was revived. But as none will graunt such a communitie of Miracle, so all must graunt the Angels stroke not to infect another with the same or like. That the Angels stroke is absolutely deadning in his nature, it may appeare, once, in that no one smitten with *DEBER*, is read to haue recovered life. For *Hezekiah*,
ho

he was first a dead man in respect of his diseases nature [els *Isaiah's* message were vntrue] howsoever the humbled King was afterwards miraculously restored: and yet his malady not DEBER in the text, but a sickness to death, howsoever not without his Boile, or swelling there termed *Shechin*, one with the sixth plague inflicted on *Egypt* in *Exod.* 9. 10. But DEBER (for terme) one with the fifth plague, Englished *Amoraine*; whereof no Beast smitten escaped. Secondly, it is to be gathered from the 2. *Chro.* 21. where the Angel is sent to *Ierusalem* LEHA SHCHITHAH to corrupt it, namely to death; for SHACHATH implyeth corruption taking head to the death and graue. Thirdly the Angells stroke appeareth to be deadly, from the Epithets giuen to it in *Psal.* 91. where it is termed a *Lyon*, an *Aspe*, a *Dragon*, who naturally deuoure and poyson to the death. Such is the iudgment of some * Domestick writers authorized by the Sea of *London* so to teach and print. For iudgement of foraigners, take the learned *Mollerus* (approved of the Vniuersitie of *Wittenberge*, and his labours printed at *Geneua*, who in the 91. *Psalme* so vrgeth the Epithets meaning, *In specialty* (saith he) *I take the Prophet willingly alludeth to the Pest in these Appellations. For it is not to be doubted, but he had respect to the nature of these Beastes* [vt vim veneni significantius exprimeret] *for more significant expressing the force of the poyson.* So farre He. Whereby also may appeare the stroke not to be infectious; seeing the corruption in a man so stoong and poysoned of *Aspe*, or *Dragon*, it sendeth out of that body no such fauour or power, as whereby the same euill and so dangerous an effect can be begotten in another, not so stoong of the serpent. And herevpon it is, that the same Learned Man (so well as * others) doeth vnderstande that *Psalme* to be penned vpon *Dauids* deliverance in *Sam.* 24. and the Angell to be that *Fowler*, in *Psalme* 91. 3. whose particular act is, to pitch the same *Pest* snare and so to strangle people, as the *Fowler* doth birds. And so (as afore) the stroke deadly, and vn-infectious. But because our people are so infidelious touching the Angels stroke, it pleaseth God somtymes to let the smitten feelee a sensible blow, and both he, and others playnely to see, the print of a blew hande vpon the place so smitten. This indeed was flouted at in my booke, as if there were no such thing. But lett vs heare another Writer of their owne Authorizing, thus he writes: *Because the Lords power and might more appeares & is more manifest in this great euil, then in any other,*

out Mans
help, was mi-
raculous, 3.
King. 20. 33
Ili. 38. 1. 23

* Ma. Hol-
land.
M. Cupper.

Henricus
Mollerus in
Psalmos.

* Beza and
others here
at home.

H. Hol. spie
pater. p. 33.

22. I thinke it not fabulous what I haue heard som reporte, that they haue
 23. scene (as it were) the print of a hand vpon the Armes and other partes
 24. of the body of sundry smitten with the Pestilence. So farre He, Where-
 with would be noted, that no one so printed doth escape death, so far
 as I could ever heare; nor yet that pest-print beget the like in any of
 the beholders, and so not infectious.

Thus if men would haue vnderstood them selues (but *Nebuchad-
 netz* an had forgot his dreame) (*Sapham* should not haue beene so vn-
 brotherly, and vncivillly entreated, for teaching the Angels stroke to
 be *Supernaturall*, and in his nature not infectious. But many suppo-
 sing the Doctrine I taught herein, to haue no proppes from some o-
 ther Teachers, to whom Sectary-wyse they were addicted (they hold-
 ing faith, which Saint *James* forbiddeth, in respect of persons) they
 so in their blind zeale, were helping to hammer my Chaynes, adding
 affliction to my bondes. *Heavenly Father forgine them, for they knew
 not what they did.*

Quere. Whether or no is that Plague infectious which ari-
 seth immediatly from some corruption of
 Nature?



CHAP. IIII.

Ans. IN his owne nature it is infectious, howsoeuer somtymes
 bridled of God from infecting; as the Lyons naturally deu-
 vouring howsoeuer the Creator did bridle that Creature from tou-
 ching of *Daniel*: And this to be vnderstood, not only of Corruption
 following open knowne naturall causes, but also (as afore) of that
 muddy corruption raysed by the vn-infectiue miraculous stroke of
 the Angell: for corruptiō can beget nothing but the same, or the like
 corruption or otherwise be noisome, according as the Subiect it wor-
 keth vpon, be more or lesse thervnto affected. This in my *Epistle* (vn-
 iustly traduced) I teach againe and againe. In the *Addition* to the first
 Section there I say thus; This kinde of plague of pestilence, is of him
 (namely *Galen*) termed *Loimos*, respecting only bodyes bursting out
 in corruption, which may be cause sometimes of corrupting bodyes;
 specially such as are inclinable to, and capable of such corruption.
 Then to the second Section this, The Angels stroke so is the cause, the
 plague

plague sores and markes appearing & arising, are an effect. The first not infectious. The second is infectious sometimes more or lesse. *Afterwards in the third Section having said,* It is for none to make *Physicke* their staffe, nor yet their first meane, *I then write thus:* Is *Physick* then in this, and all other plagues to be avoyded? No, we are not to neglect such naturall meanes, as reason & experience haue found out to avayle against Naturall infirmity [*Deo non obstante*] the Lord not crossing nature. Otherwise, we shalbe found tempters of God, leaving our way; rather then faithfull keepers of our way. *Thus much there,* and much more then this, for approving and enioying Physicall practise, in regard of such contagious corruption. How greatly then haue they sinned against *the evident truth*, who haue said, that *Clapham* taught the *Plague* not at all to be infectious, as also that he reiected the practisers of Physicall meanes for Atheistes? But how deepe haue their sinne bene, *who laying my said *Epistle* before them, haue culled out all spoken of the Angells stroke, & of pretence haue skip- ped over these aforesaid speaches and the like, touching *Infection* & Physicall meanes; and that for so framing their Articles, as it might be thought, that my saide *Epistle* taught no such infection, no such vse of *Physicke*, and so consequently (as they speake) *Clapham* an occasion of the death of thousands. If (as He, that write the spirituall perfume) I should haue skip- ped ouer such naturall respectes (and why? may not a Divine do it, whose practise is, not to preach *Physick*) how would all accusations then haue passed for current against me. Yea, the Bishop knowes by a letter writ to him, how in the Pulpit I said, *Whosoever* deenies pestilenced ayre, earth bodyes to be in their owne nature infectious; they deserued rather to be taught it in *Bridewell* with stripes, then out of the pulpit with Argumentes. And yet this hath helped nothing.

That the *Plague* (that is, pestilenced ayre, earth bodyes) should bee infectious naturally (for we speak not against Gods providence, sometimes crossing nature, as once it hindered the Lyon from hurtinge the Ass, who otherwise according to his devouring nature, killed the disobedient Ryder, 1. King. 13. but we speake of the nature of the corruption it selfe) it can not be marvayled at or gaynesayd, when as we finde and graunt, inferiour diseases amongst mankind & beastes to be readily and sharply infectious, and ordinarily to be prevented & healed by naturall remedy. To particularize them are over-lothsome and vnnecessary this discourse.

* Publisher,
was it not
Doctor An-
dros that
culled the?

If thou say, thou hast conversed nearly with such as haue bene pestilenced, and yet that way vntouched: I answer, so haue I, not by way of tempting God, but in way of discharging holy & necessary duty, and also I (with all my famely somtymes so imployde) vntouched that way. That this fell out, it is not because there was no contagion in such pestilenced persons, but because God bridled it, that wee so suruiuing, might speak of his wonderfull workes, and laud him for his mercies.

* Do. Lodg
from Hippo-
crates de hu-
mana natur.

Of this naturall Pest, the Phisitians and Clarkes of Nature, thus write: *The cause of the Generall pestilence, whiche indifferently at-
tainteth all sortes of men, is the Ayre which we sucke, that hath in it
self a corrupt and venomous seede, which we draw with our in-breath-
ing. By which ayre, Hipocrates doubtles meant not Only the com-
mon ayre elementall investing all bodyes, but also the Ayre fluctuated
(as Winde) from out of pestilenced bodyes. Were it not for such
Gust and Touch, we need not to feare to converse nearly with such
as be tainted with Morbo Gallico, and other such peculiar peccatorious
maladies.*

But for this worke of nature, I leaue to the Reverend Studentes of
natures secretes; contenting my selfe only with this, that I know no
learned Divine, to be heerein contrary minded. And every Maister
is to be heeded in his owne Faculty.

Quere. *Can the Angels stroke by som essentiall marke be diffe-
renced from the Taint of naturall corruption?*

CHAP. V.

Answ **F**OR my part I see no such assured marke. The blew hand
and blew spots (commonly called Gods tokens, and
whereof I yet can heare no Phisitian to giue a reason, and therefore
they leaue them as vnphysicall, although I take it an acquaintance
of mine in the Citie was restored of the second) they seeme to be dif-
ferenced from the other, and the first in a, speciall maner to put vs in
minde of the Angell smyting. And whereas now of late, many are
killed vp (as report goeth) without having vpon them, either sore or
former markes, as if the Lord would giue vs no signe by reason of
passed abuse of signes, it might seeme to administer an essentiall
marke; but seeing that cannot be called an essentiall differencing
marke

marke, which either holdeth not in all so smitten, or which falleth out besides in another kind of plague (and contrary thereto, I haue no assurance) I leaue it with my ignorance; and instead of exquiring, I reuerence before the Lord, crying out, ô the depth of his iudgments, his wayes are past finding out.

One defineth the plague to be, *A stroke of Diuine anger for the finnes of mankind.* So are a thousand maladies more, and all stripes inflicted on mankind for sinne; and so the Definition a meere *Genus* without his *Differentia*, vttering what is common to all maladies, but nothing formall to the Pestilence whereof he disputeth. Such a definition I could frame to the Angels stroke, but then I should be as iustly derided for it, as he was reported in a lease or two, vniustly to impeach my iudgment of the Pestilence, *Physico, Physica; vs Theologo, theologia.*

The cause why God hath not revealed to vs a sufficient *Difference*, as it may well grow from our sinne, so it teacheth vs in such estate to vse and reverently to esteeme of, both Phisicall and Spirituall remedies; least sayling in one, we be iudged for that one; and in neglecting neither, we may haue a good conscience in both. And from this consideration it was, that I not only taught and prayed, but also (all the time of Pestilence) did vse Phisicke my selfe, propounding it also to my family, & som other acquaintance. * *all the creatures of God are good, and nothing to be refused, if it be receaved with thanks-giving; for it is sanctified by the Word of God and Prayer.* And seeing the Angels stroke doeth leaue behind it, bodies wounded to death (howsoeuer that stroke, beget not the like naturally in another, more then the stroke of God vpon *Ananias* and *Saphira* infected the by-standers and porters, *Act. 5.*) yet seeing the Elements in such bodies resolve all into hatefull putrification, it should be (at the least, seeme to others) an Act over presumptuous to gaine say the vse of naturall preseruatue and medicine.

Quere. *Doth the 91. Psalme propound deliverance from the Pestilence DEBER, to som sorte of people?*

C H A P. VI.

Answ. **T**Hat it doth at large, as the learned *Mollerus* thus writeth vpon the third verse; *Eos qui fide certa in Deum*
TECUM-

T. C. on
Psalme 91.

Christ on
Psalme 91.

reuerberent ruitos fore a pestis seueria affirmat, the Prophet avoucheth
that they shalbe safe from the *Pests* cruelty, which rest vpon God
with a sure faith. To him take another writers testimonie sent out
this last Pest-time. His words are these: How might God make vs a
more excellent and sayrer promise, then that he promiseth to deliver
from the *Pestilence*, vs that be his Children, and that we need not
to be afraide thereof, though a thousand dye of the same at our left-
side, and ten thousand at our right-side; yet shall it not reach vnto vs.
If we do but beleue the promise, and let it be our speare and shield.
So farre He. Of such a beleuer, *Christostome* thus writeth: *Securus*
habitat in terra & prolixam vitam inueniet, he shall dwell secure in
the earth and finde long life. Afterwardes He tels how this is done:
totum hoc fit per spem, hope in God bringes all this about. Other wit-
nesses might easily be produced, but these shall suffice to shew, that
very vnadvised they were, that said, it was *Claphams* sole fancie, to
conclude any deliverance from the plague, from *Psalme* 91. though
(being learned) they might from the reverend *Tremellius* and *Iunius*
their notes thereon, haue reformed their iudgment. Specially if
therewith they had conferred *Bezaes* argument vpon the 91. Psalme,
attributing much there to *Mollerus*, desiring them also Divines not
to take in hand that disputation (which ought to be sent to the
Scholes of *Phisitians*) whither the *Pestilence* be contagious or no;
but rather to beate into the mindes of men, the doctrine which is so
necessarie and godly set forth in this *Psalme*. So farre He.

But reading not onlie the promise in *Leuiticus* 26. and *Dent.* 28.
made to the obedient, so well as crosses and curses to the disobedient:
and hearing also the Apostle teach *Timothie*, in 1. *Epistle* 4. chap.
That godlines is profitable to all things, which hath the promise of
the life present, and of that is to come: and *David* such an interpreter
of the Law as therewith (so well as *Moses*) secretly delivering the spi-
rituall benedictions vnder corporall blessings, and not the one but
both: my aduerse-brethren having read all this, I wonder in what o-
ther sense they could read and vnderstand the *Psalme*. Som new fan-
gled sense it must needs be. Let any such one now smite his hand on
his thighe, and say, what haue I don?

If they had read only the vulgare Latine translation, which (fol-
lowing the Greeke, not the Origenall) doth in *Psalme* 91. and 3. verse,
read *verbum asperum*, a sharpe word, instead of *Noysome Pestilence*,

Beza on
1. Cor. 1. 13.

Corin. 13. 2. If I had all faith (that is as *Beza* well noteth, the whole of this kinde of faith) *so that I could remove mountaynes, &c.* And this faith also the wicked haue in comon with the Godly. There is another faith termed *Temporary*, whereof the Apostle speaketh in 1. Tim. 4. 1. when he saith, *That in the latter tymes som shall Apostate from the Faith*; that is shall fall away from the Gospell, sometymes meant by faith: for from the first faith abovesaid, there is no falling away, no more then from Election. And this kinde of temporary faith is peculiar to som Reprobate, speaking only of mans-estate since Adams fall. Otherwise in the time of Innocency, *Adam had faith* touching the Trinitie, their workes and goodnes (but not of the Son as a *Saviour*, for yet was no need, because no Sinne) from the soundnes of which faith he [*éconfus*] frankly and freely fell, Admitting a right hard conceipt of God, till hee was restored (more miraculouſlie then was *Hezekiah*) to the same and a more Excellent Faith touching a seede (not seedes) which should arise from woman, for destroying the workes of Satan.

Hebrues 10
26.

Eternall or
iustifying
Faith.

Temporarie
Faith.

Of these 4 sortes of Fayth or Beliefe, the first is of an Eternall nature, of a grayne or cranell growing in fine to a Tree, having the Roote grounded in Christ. But as the *Vine* riseth by meane proppes, so this faith ariseth *Gradatim*, som and som by temporarie fauours and promises of this life; as may appeare thorough-out *Moses*, who by such *Shadowes* leades vs to the *Subſtance*. In which respect, I approve the distinction of *Faith Temporarie*, and faith *Eternall*; not called Temporarie for that it selfe indureth for a tyme, so much as for the Obiect, it eyeth and apprehenderh, which is som temporary promise and blessing: as also the other *Eternall*, for the eternall promises and blessings, it eyeth, apprehenderh, and holderh. Both of them meet in the Elect, as two eyes in the soule, so see by, but often times (as were *Leahs* eyes) very tender: yea, with the poore man in the Gospell, do often behold me but as Trees; which caused another to cry, *I beleue, Lord, help my vnbelief*. In this distinction of *Eternall* and *Temporary Faith* I here use as fittest to the present purpose, as also to the meaning of such writers as already I haue vrged, and againe must vrge.

My Answer so to the second question is, that both these sortes of faith are commended and called for in the 91. Psalme. *The Temporarie* is proponided in the first sence, & according to the Letter. *The Eternall* and Iustifying Faith, in the second sence, and according to the

the myſterie. The firſt is the Shell, the ſecond is the Cranell; *Godlines* having the promiſe of both; and both the gift of God. David could teach no otherwiſe, ſeeing *Moses* gave him his Text from Levit. 26. and Deut. 28. and can be conſtrued no otherwiſe. Our Saviour ſends his hearers to *Moses* for triall of his wordes and workes; and in *Moses* they could never be found, but by ſeeking a myſtery in his Hiſtorie; a Spirit in his letter; a ſubſtance in his ſhadowe, an eternall bleſſing coveyed vnder a Temporarie. They that teach otherwiſe, muſt frame a man of only ſoule or only body; or invent a Chriſt with the *Fami-liſtes*, that hath litle or nothing to do with the body. When our Saviour ſayth, *All things are poſſible to him that beleeueth*, doth he by *All things*, meane only the things of the ſoule? no, he meaneth alſo, what ſo ever may be comfortable to the body. And in that place the point is cleared, ſeeing by the Fathers ſaith, the Child then became diſpoſſeſſed of an vncleane Spirit; that bodily good being denied vpon his ſtate of incredulitie. A cloude of witneſſes haue their faith extolled in *Hebrues* 11. and for what? ſpecially or at the firſt hand, for apprehending temporary deliverances, though ſealing vnto them a Greater. * *Daniell* ſo ſtopped the Lyons mouths. *Ananias, Azari* and *Miſael* did quench the violence of fire: *David* by faith eſcaped the ſword; *Samſon* of weake, was made ſtrong, &c.

Mark 9. 23

* Hebr. 11. 33. &c.

But what ſaith a writer authoriſed by the Sea of *London* hereto? He ſhall giue in both Demaund and Anſwere. I demand (quoth he) whether Gods Miniſters, and good people now, may not receaue as great mercies and bleſſings (aſwell corporall as ſpirituall) by faith, as the people of the Iewes did, when Chriſt was converſant vpon the earth? We know his knowledge, his love, his mercies are not diminished or chaunged; his power and might is the ſame & more glorified. Surely, then, that which letteth the free courſe of his graces and mercies from vs, muſt be in our ſelues, Ignorance, hardnes of heart, and great Infidelity. So ſarre He. If now Infidelity hinder the courſe of corporeall bleſſings; yea, of ſo great bleſſings as were vouchſafed to peoples bodies in our Saviours time, then neceſſarily it followeth, that the Lord in 91. *Psalmes*, & any other ſuch place, doth make ſuch promiſe. And this was it, which mooved another laſt peſt-tymes to write thus: "If there be now ſuch a faith as giveth credence vnto God, he ſhall preſerue him from wicked imaginations and evil ſickeſſes."

H. Hollide
ſp. preſerva.

"T. C. on
Pſal. 91."

Thus *Clapham* in Nothing, wilbe found odd, & singular; let the Accusers therefore be abashed, and leaue of their vntiuing transgression.

Quere. Are they then to be held faithles that dye of the Pestilence?

CHAP. VIII.

Answe IT hath bene reported, that *Clapham* should teach, that such so dying, had no Faith: Hearke what his wordes be wherevpon such brute was raysed. In his said Epistles fourth Session he writes thus: But seeing the Lord promiset deliverance from the plague, to all such as rest under his wings, & walke in his way, it may be asked how comes it to passe, that som Believers dy of the Pestilence? The answer then is thus there made: *The Lords promise being ever fast to the Believer (for he is faithfull that hath promised) There is in Believers so dying, want of faith, for apprehending this particular deliverance, this temporarie mercy: though they haue not lacked faith, for their eternall iustification, and finall saluation, by vertue whereof their flesh resteth in hope of an happy resurrection, and their spirit is gone to God that gave it.* So farre There. In them wordes is the former question plainly resolved; namely, One may dy of the Pestilence, having notwithstanding true faith in Christ, to their eternall Iustification, & Salvation: but such a one so dying, wanteth that faith, whereby that particular temporary deliverance might also haue been had. It is not said, that they haue *No Faith* (for the contrary is affirmed, namely, that such a one may haue true Iustifying Faith) but that in such a one, there was *A want of faith, for apprehending this Particular deliverance, this temporarie mercy:* the veritie whereof may appeare, by that which hath been said afore, but here shalbe urged further.

Had such so dying, such faith, for apprehending, that temporary deliverance? If they had it, and yet so dyed, it were to make God a deceiver: for such faith, so well as Iustifying Faith, is the gift of God. I graunt that such a one, may haue som swimming conceipt, of deliverance, as a Reprobate may haue, his vnrooted conceipt, of soules saluation) but virtually & truly, such faith they had not: for God gives not faith, without the thing faithed. * *Walke before me* (saith he) *and be thou upright, I am EL-Shaddi, the strong God, All-sufficient,*

for

Touching the Pestilence

for Answering thy faith and obedience. And this was it, which caused our Saviour in the Gospell still to say, *According to thy faith be it.* If God in his Iustice, "do answer the wicked, according to the Idol-inventions in their own heart, even to the brawning of them, in their witchery superstitions; what marvayle is it, though the same God in his mercy, do answer his Children, according to his owne grace, wrought in their hearts, by his owne spirit? But let vs heare, one speake authorized from the Sea of London.

In Psalme 91. it is thus: *The Plague shall not come neere thee.* It may be demanded (saith he) how this can be true, for that we read both in Elder ages, and see dayly, that the Pestilence, where it is sent, doth not only come neere the Godly, but also smites dead, &c. The answer (saith he) is this, that either they sayle, in the *Particular faith* in Gods providence, so much commended, and *Required in this Psalme*, 91. or they keepe not within the boundes of their callings. So farre He with authoritie, but in me, it must be a heresie. He saith such faith for deliverance, is required in Psalme 91. And many of our Cleargie haue deried it in me. If faith, for deliverance from Pestilence, bee not in every Christian, *Required, why is our Church in the Collect on Trinitie Sunday* inioyned to pray against *All adversitie*; as also in the *Litany* to pray directly thus: *From the Pestilence good Lord deliver vs*? Al true prayer, is to be made in *Faith*; (for what is not of faith, is sinne) and as Saint *James* vergeth, in chap. 1. 6. to bee made without wavering, as we would have assurance, to obayne our request. This doctrine so, is the doctrine of the *Heads* of our Church enioyned vnder the payne of Excommunication; and may not *Clapham* teach it without imprisonment? As also inferre necessarily therevpon, that in the lacke of such faith, the very Elect, may iustly perish of the Pestilence? Yea, that the lacke of such faith, is cause of any Adversitie inflicted vpon vs? Vnfold this Riddle that can, for I can not.

Augustine is bold (and the Scriptures so teach him) to impute the correctorie cutting off of *Moses* his lyfe before he came into the promised lande, to *Stubbarie Fidei*, the stumbling of faith. And no marvayle that lacke of such faith, should put away temporarie favoures, when as it is said of our Savior (in whom wantes neither *Habitie* nor *Will*) that he did not many great workes, in his owne country, *for their vnbeliefes sake*, Math. 13. 58. What doth all this doctrine tend vnto, but to the humbling of vs in our wantes, who haue

"Ezek. 14,
3. &c.

no. O. T. B.
the King

H. Hollande
spir. prefer.
pa g. 85. 36.

"This term
was floured,
and yet not
in myne, but
in Ma. Hol-
lands booke

Augustin
on p. 106.

Questions and Answers

made our felices unworthy of, and insufficient to apprehend promise temporarie, so well as that is of an eternall nature, as also, to the iustificing of God in all his proceedings? The contrary doctrine causeth man to arrogate to much to him selfe, and to giue vnto God too little.

“T.C. on
psal. 91.

“Num. 16.
29.

“Eccles. 7.
19.

“Psal. 55. 23.

“Luke 13. 5.

But let vs heare how another Divine writt last Pest-time: “He ha-
ving said there be two sortes of death, the one after the comon course
of nature; the other *before the time* (stumble not at the latter phrase,
for the * Scriptures approve it) of this latter he thus saith: Another
way, death may happen to a man before the tyme, by reason of his
great and grievous finnes, as the Lord hath threatned by *Moses*; that
If his commandments be not kept, he will cause Pestilence to raigne:
Whereout it is certayne, that when they be kept, the Plague bydeth
out, Likewise saith the Lord in the Commandements, *Honor thy Fa-
ther and Mother, &c.* out of the which it is certayne, that his life,
which doth them not, shalbe shortned. Afterwards, the same Writer
speaking of the promise in the 91. Psalm, he addes thus: *Of this un-
timely Death only speaketh this Psalme, and promiseth the faithfull
Christian men, that they shalbe free from it.* For fro the right appoin-
ted death, into the which we haue consented in Baptisme, we neither
can nor shalbe deliuered. Wherefore if a vertuous Christian man dy
of the plague, it is certainly *his very houre appointed him of God,*
which he cannot prevent. But doubtles, there dy of it many sinners
also beside, which might well live longer if they repented. *So farre
He.* From whose wordes the collection is evident; namely, that none
dy of the plague sent out from God, but vpon their disobedience, be
they Believers or Sinners. And then every Divine must graunt, that
Error in *Faith* proceedeth from error in *Faith*; as from want of faith
exhibited in his threatnings or promises.

Let this my Iudgement then remayne good by Authoritie from
Scripture, from Writers, and the imposed Obedience of the Church
of England, how so ever poore I, must therefore be decided, flounde-
red, oppressed.

Quere.

Quere. Have the wicked then at any time such a Faith, as whereby they be delivered from the Pestilence?

CHAP. IX.

Answ. This demand hath his Answer, before in the seventh Chapter, namely, that the wicked may be possessed of any kinde of Faith, saying that which we call the Justifying Faith, the Faith whereby the eternall saving promises are apprehended. The wicked may cast out Devils, worke miracles, and what not, that brings with it onlie some temporarie blessings: but all this not to be so reioyced in, as to haue the *Name writt in Heavē*. Here I could note (which is not much observed) that *Pharaoh-Necho* the vncircumcised King of Egypt, was countenanced of God by faith in a temporarie; what time the godly *Iosiah* King of *Judah*, was checked by vnder expected death for not believing. *Pharaoh-Necho*, though he no Prophet nor Prophets sonne, nor we heare not by what meanes hee had such skill; but I passe by it, only let it check all sortes of infidelitie in vs. And because this position is vniuersally graunted of all sortes of Diuines (be their Sect what it shall) it shall not neede heere any discourse.

Many. 22

In my translated *Epistle* and *Section 4.* I say of the wicked escaping in midst of the most dangerous Pestilence, *First*, in so much as they haue any promise, true because it pleaseth God both to them and vs, to be in many things, many times better then his promise. So I speake of the wicked in generall for their escape, as also of any promise in scripture, as vnto them not belonging, that is properly and blessedly. Afterwardes in the same *Section* I adde. *Secondly*, the wicked so escaping are ordinarily such as haue walked boldly thorough the Sickness, bragging of their faith in God, touching deliverance from the Pestilence; shewing plainly, that they had a faith in God for apprehending promise of deliverance, though they haue not had faith for apprehending things spirituall and eternall. So far. And herein appeareth, that the conclusion is inferred, not in respect of all wicked escaping in midst of the peets heat, but of some certaine wicked, namely, such as gloried first in their hope and trust, walking thorough it without feare. Now their speech be-

behaviour compared with the Event (& the 91. psalme propounding a temporarie cover, to such as had hope in God) what shall let (seeing I can iudge but by externalls) that I may not thinke such to haue had that faith, which apprehendeth that temporarie.

¶ Time
4.10.

True it is, that all promises in proprietie and blessedly, are made to the children of God (whither we respect Christ the sonne of God by nature, or the sanctified mankind, the sonnes of God by Adoption) but yet it followeth not, that therefore, God communicateth none of the things so promised to the wicked. God hath commanded both sortes of Faith to get together (the one for the good of the body, the other for the soule; and hence it is to take them) but yet, as he is called the Saviour of all men, especially of the Believers; so, hee saucth the wicked in sort of times of affliction; and which saucth his temporarie Sunne and rayne to pleasure and profit them. For there is no grace that can be seuered from sanctification (as may be seene in *Ben Laam, Saule, Iehoi, Isaias, &c.*) but it may be found with the wicked, be it eptotall or spiritual. To giue answere vnto this, I say, that if we say, that the Lords disposing of Temporaries, are *Then There, and To Whome*, he will I answere, euen so is the disposing of Externals, *Then, There, and To Whome hee will*: for as the wind bloweth so the Spirit worketh at his pleasure, as our Saviour teacheth the vnclearned *Rabbin Nicodemus in Saint Iohns 3. chapter*. How soeuer then my Adversaries wish it. *This their wind shakes no Honour.*

Quere. *Is it lawfull for Inhabitant to fly the place of their Habitation, during such time, as the Pestilence is raging?*

Answe. Some look that I should say yea, such as haue at such times giuen them selues voluntarily to Flight. But would they haue me graunt that *Aburdum Pecus peccator*; There is no beast to the sinners Graunt that liberty, and then (to the exposing of all, to Rogues, ruine, houses, townes, cities, and at this time, the greatest parte of this kingdom) must be dispeopled and left as curst *Jerushalem*, desolate. Consider then the Absurditie of that concession. No common wealche man will euer graunt that, nor any desire in that be not made.

May

Touching the Pestilence.

25

May none then departe? To hold That (it may be) would prooue
an Errour of the right hand, as the other of the left. *Salomon* forbids
vs to be *ouer-iust & ouer-wise*; so well as *ouer-wicked & ouer-foolish*.
Least I should seeme partiall, let vs heare som others speake. And first
to auncient *Eusebius*, who handled the Churches historie 13. hun-
dred yeares since. Hee giues vs an *Epistle*, written by *Dionisius* the
Episcop of Alexandria in *Egipt*, running thus, as a Doctour of our
owne hath turned the Greek. Many of our Brethren (*saieth Dionisius*)
by reason of their great loue and brotherly charitie, spared not them
selues, cleaued one to another, visited the sicke, without wearines
or heed-taking, attended vpon them diligently cured them in Christ
which cost them their liues; and being full of other mens maladies,
tooke the infection of their neighbours; translated (of their own ac-
cord) the sorowes of others vpon them selues, cured and confirmed
other sick persons, and dyed most willingly themselves, fulfilling in
deed the common saying, *only friendship is alwayes to be retained*; and
departing this life, they seemed the of-scurings of others. In this
foyte, the best of our Bretheren departed this life (whereof som were
Ministers and som *Deacons*) in great reuerence among the common
people: so that this kind of death, for the *Piety & strenght of Faith*,
may seeme, to differ nothing from *Martyrdome*. for they tooke the
dead bodies of the Saintes, whose brestes, and hands, and faces layd
vpwardes, and closed their eyes, shut their mouthes, and ioyntly with
one accord, being like affectioned, *Embraced them*, washed them, &
prepared their *Funeralls*. In a little while after, they enioyed the like
them selues. For that the living continually traced the steppes of the
dead. But among the Heathen, all fell out the contrarie. For scarce
had the Pestilence taken place amongst them, but they contraried
them selues, and fledde from their most friendly and dearest friendes.
They threw them halfe dead into the streetes; the dead they left vn-
buried, to be deuoured of dogges; to the end they might auoyde the
partaking and felowship of death; which for all that they could
deuise, *They could not escape*. So farre *Eusebius*.

From this reorde of *Eusebius*, besides other thinges, I wish these
pointes to be observed: *First*, it was helde piety, a worke of faith,
charitie, glorious as *Martyrdome*, to stand by it, doing service one
to another, even to the death and buriall. *Secondly*, that the persons

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fo

* Eccle. 7.
13, 19.

Merideth
Hammers
translat. of
Euseb. & in
chap 23. af-
ter the Greke.

so holily imployde, were *Ministers, Deacons* and others. As for the Heathen set in an *Antithesis*; *First*, they fly one from another, euen from their dearest friends, exposing the dead to prophane violation. *Secondly*, for all their flying so, Gods hande did overtake them: Such being the iudgment and practise of the Church in them purer tymes: and such was the behaviour of the Heathen; iudge now, who last pest-tyrne walked as the Christians, and who as the Heathen.

But let vs heare some what out of a *Sermon* printed last pest-time. His wordes are these: * Vnwisely, and vnchristianly they doe, that
 * T.C. on Psal. 91. out of inordinate feare of this plague, leaue their calling and office,
 " maliciously withdrawing the loue, helpe, & faithfulness, which they
 " out of Gods Commaundement, are bound to shew vnto their neigh-
 " bours; and so do sinne greuously against the Commaundement of
 " God. For certainly they do but stirre vp the wrath of God more ear-
 " nestly against them selues, that he may the sooner take holde vpon
 " them, and pluck them away with this plague. For men may heare
 " on every side, that som do shunne and fly; not only the sicke, but also
 " the whole. Yea, that which is more foolishnes, even the *platters* and
 " *Candlestickes* which came out of straitne houses, as though death
 " did surely sticke therein. And out of such fonde childish feare it co-
 " meth, that not only som sick persons be suffered to dy without any
 " keeping, help and comfort; but that *Wemen also great with child*,
 " are forsaken in their most neede; for at such tymes, few or none will
 " come vnto them. Yea, a man may heare also, that the Children for-
 " sake their Fathers, & Mothers: and one household body keepeth him
 " selfe from another, and sheweth no loue vnto him; whiche neuerthe-
 " les he would be glad to be shewed vnto him selfe, if he lay in like ne-
 " cessitie. So farre He. Vnto the trueneth of whose complainte, the very
 Poets them selues haue subscribed, in variable Pamphlets published
 amongst vs at this day.

To these let me adde a Doctor of Physicke his testimonie; printed
 after the former: " It remaineth (*saieth he*) that acknowledging the
 Pestes contagion, we notwithstanding (who are Christians) careful-
 ly avoyd that *Faithles* and *Paganish* fearefulness, whereby wee are
 made to breake all the bondes of Religion, Consanguinitie, aliance,
 " Friendship, and *Police*: the Husbände forsaking and abandoning his
 deare

" Doctor
 Her. Epist.
 before his
 Def. prin-
 ted 1604.

deare Wife; The Parentes their Children: to sincke, or swimme; the Pastor exposing his flocke to euery devouring Wolfe; and the Magistrate his people vnder his charge, to all confusion and disorder. We are apt to rushe into extremities. This were *Incidere in Scillam*, whilst we would *vitare charibdim*, to avoyd one evill, and commit as great or greater. He is to be reputed a *grounded & discret Christian*, who as he will not rush rashly into every infected and visited house, *without iust cause*, warrant or calling; so, when he is called, or tyed by any bonde of Pietie, nature, or *Policy*, he will not forsake his Station, or detract and fore-flow any dutie or office; though the performance thereof be with *Evident danger of health, goods, or lyfe is selfe*. So saie He.

What haue I taught more in this matter, that I must bee made *A Gazing-stocke* to Angells and men? Look into the last *Section* of my traduced *Epistle*, and if (eyther by exhorting to dutie, or dehorting from breach of dutie) I haue said more (yea, but so much) then *Let man haue no mercy on me*. From the Lords loue and lenitie, I there exhort to coniunct and mutuall humiliation; in checking some others for abusing the scripture in *Leuitic. 13.* touching Leprosie, for vpholding their *Irregular Flight*; and if an Authorized Divine may not doe this, *Altum erit Ministerio*, our Ministerie will bee of small reckoning.

For my doctrine there of the Leprosie, I leaue it to be tryed by Gods worde, for already it is vnder the tryall of the Bishops sworde. Only heere thus much.

1. The Leper was not put off, till his disease were throughly scene, cryed and censured. But our sicknesses are shaken off without tryall: & often tymes vpon false supposition. Leuit. 13.

2. The Priest then was tyed by dutie, to take such tryall. But the Priest ordinarily with vs, is of the rest, furthest from that; shaking off not only the sicke, but the sound also.

3. The Priest and people got the Leper conveyed to some place apart, providing sufficiently for him, that so his lothsome body might

bring no grievance to the Congregation. But the most of our Priestes, and people haue bene so farre from conuaying forth the sick so provided; as they rather haue put out them selues, providing for themselves, and leaving the sick behinde them.

4. The Leprous house and garment came also vnder the Priestes tryall and censure; will our Priestes do the like? I will hardly beleuee it, till I see it.

5. The Leprous garmentes were to be burnt, and the houses pulled downe: will they deale so with pestilenced houses and garmentes? Then downe with all England. Haue I not (these circumstances remembred) had iust cause to complayne of abuse committed against the Ceremoniall law of Leprosie? *Sub Indice lū sit*, Let the Church of God all abroad iudge it.

As for any Rules of *Politieall* decency, or safetie to be drawn frō *Leuit. 13.* or any other scripture, nether haue I (nor I think any scholar) ever excepted against. And as farre from my thought it was *Contemptuously* herein to oppose vnto the doctrine of Leprosie published in the booke of *Orders for the Wednesdayes Fast*: besides that my said Epistle was published before that book, som dayes, if not weeks, at least in my iudgement (as they haue vnder my hand and oth) nor could I euer from Pawles Church-yard, or otherwise learne the contrarie. But inough of that *Parenthesis*.

When men be vnwilling *To lay downe their lines for their Brethren, to giue their lines for their flocks; to preserue bodies to soules, & eternall life to temporarie*, what Law of God & man will bind them? What evasions will not be devised? And what transgression will not of such be iustified; euen somtymes to the harming of such, as haue bene conscionable obseruers of the Law? This chapter then I will finish with other mens wordes. * *One saith thus*: Let not Gentlemen and rich Citizens by flying (vnlesse they fly likewise frō their sinnes) thinke to escape scot-free. *Another writes thus*: "It is a great shame for a Christian man to be afrayde of the plague of pestilence, as to fly from them that he is bound to serue by Gods commaundement. *Another writes thus*: * They that fly for meare feare, ought to acknowledge their want of faith, and to bewaile it, as those that consider nei-

Joct. Her.
in his rules,
pag. 4.
"T. C. on
Psal. 91.
* Wil. Cup.
per on 2 Sā.
24. p. 368.

ther

ther of them selues, nor of the hand of God that strickerh; perswading the m selues, that staying is the only daunger, and that flyinge is the only meane to escape. Such men do as litle Children, that flye from the Fathers Rodde, and so make him more angrie. Againe *another writes so*: They must summon them selues vnto the iudgement seate of God, and looke on the plague, as on the messenger of Gods wrath, which can not be avoyded with change of place, but by repentance and amendment of life. So farre They.

H. Hollands
spr. prefer.
pag. 173.

From such authorised sentences, let the Reader collect, that how-so ever all departure be not gayn-fayed, yet no such departure is grauted, as whereby *Relatiue duties* be omitted and cast aside, or *Barbarisme* may ensue: for the least (euill may not be done, to the ende that good may come thereby) for to such (*saieth the Apostle*) "*Damnacion is iust.*" From the beginning of the world God knoweth all his workes: and therefore neither needeth nor craueth, nor alloweth, the helpe of our false finger. Let vs striue in all estates to be helpfull one to another, and blessed is that seruant, who when his maister Christ cometh, is found so doing. *Dixi.*

"Rom. 3. 8.
"Act. 13. 45



Epilogue.

EQuall is that Pentameter, *ἡνὶ γὰρ ἀνὰ κτλ. ἡνὶ γὰρ ἰσοῦ*, *Every forced busines, is grieuous.* Almost a yeare is passed, at the penning heereof. So long forbearance, was much and onerous; specially in so euen a cause. If my Aduersaries scorpions, haue by lashing enforced this Cry, and thou thereby bettered, *Deo gratias*, giue God the prayse, who out of a flint can fetch fier; and of stones, rayse vp children to Abraham. Meane tyme, be assured, it had beene more ease for me, not to haue beene so vrged. But though I were slaine; I must (with *Iob*) hold fast myne innocencie.

"Never rag-
ged this sick-
nes so might-
ily and vni-
versally in
England, as
pawit doth

Innocency? By how much the more it is innocencie, by so much the more I should (by silence) haue borne false witnes against God, his Church, and myne owne soule. But if it bee remembered, what horride reportes, were scattered abroad of me, both touching *Faith*, and matter of *Faith*, notwithstanding all orderly suites, and protestations, subscriptorie, and iuramentall, yea, against the tendering Royal purpose, of our Soueraigne: to the possesing of Magistrates eares with vntruthes, to the perverting of Ministers, and people; for bending all against me, and so the sword of Gods holy Angell ("yet vn-sheathed) against all; damming vp the course of my Ministerie, cutting of my bodies liberty; propounding my life to daunger; breacking the heart of my family, consumed the substance I had payne-fully earned: to the gladding of foes, sadding of friends, procuring murmurations, &c. and al for praying, preaching, visiting, and good-doing, to all sortes, pestilenced: when almost none els would; if all this be layd to heart, am I Iron, that I should not feele; or am I lead, that I should not found? Nay is it reasonable (though I bee therefore committed close prisoner, yea, should dy the death) but I should speak, and write, for clearing of myne innocencie?

Wherein I haue fayled (and who is it, that in nothing sinneth not) thou that art stronger, helpe to sustayne me: at least, sympathize so my estate, as I may be helped, by thy feeling and hartly prayers. And so with reference of my cause to the iudgement of God, his Church in England, Scotland, France, Ireland, and wheresoeuer, I end. This 28. of September, 1604.

The Lords most unworthy

HENOCH CLAPHAM,

A Letter

A Letter to a friend.

YOU desire to heare by what Law, I was committed, and so am still continued in prison: I protest, in the presence of God, I know not, by what Law, all this is done, There is a Law, that toucheth som, concerning iudgement and doctrine of the Pestilence. It is layd downe in the booke called the *Queenes Orders* for the Pestilence: I speake of our late sweet Sovereigne, now gone vnto God. The same booke since (as I take it) was published last pest-tyme, in his Maiesties name, and this is it *verbatim*.

Order 16. Item if there be any person, Ecclesiasticall or Lay, that should hold, and publish any opinions, (as in som places report is made) that it is a vayne thing, to forbear, to resort to the infected: or that it is not charitable, to forbid the same; pretending that no person shall dy, but at their time prefixed, such persons shall not only be reprehended, but by order of the Bishop, (If they bee Ecclesiasticall,) shalbe forbidden to preach: and being Lay, shalbe also enioyned to forbear, to ytter such dangerous opinions, vpon payne of imprisonment, which shalbe executed, if they shall perseuere in that error. And yet it shall appeare manifestly, by these Orders, that according to Christian charitie, no persons of the meanest degree, shalbe left without succour and relief.

Admitt now, I had bene culpable, of such doctrine: my punishment should not haue bene imprisonment, but som inhibition

A Letter to a Friend.

hibition, to preach. But, as may appeare, by all my writings, I am cleared from all such imputation: and so no Law (that yet I can heare of) in this matter, violated of me. His Maiestie commaunded, I should be proceeded withall; *By the Law*, intending, that there was a Law to cleare me, or condemne me: and yet (as you heare) I am kept still in bondes, only vpon my L. of London commaund, (not vpon any Law Civill, or Ecclesiasticall, once spoken of) others of the *Hy-Commission* vnited with him therein, who (I suppose) dare not, easilie, be in any thing, vnto him, repugnant: and he having imprisoned me, before he truely vnderstood the cause, doeth thus goe about to make good his imprisonmēt, by wincking at the truth of the cause, seeming to plague me for the contrary.

This may suffice, for your question; wherewith I end, desiring Your hartly prayers vnto God, for my good: To whose saving mercies also, I referre you and your Studies.

Yours HE. CL.

Another

Another Letter.

Beloned, I haue maruailed, what may be the cause of your walking thus aloofe. If because of my daily repaire vnto the Lords visited people, som moneths since, you feare to com near me, you must understand, that I haue bene ayred in prison these ten moneths. But in your iudgements (it may be) a man may trauaile of the plague, beyond a womans 40. weekes. In deed the old womans fable is, that the plague will lye 7. yeres in a mouse-hole, and then come out. That Aphorisme (it is like) was cause (as hath esfoones bene reported) that a neare preacher, newly beneficed, did plaster the walles faire, tempering the mortar with vineger, [*"Eamque ob rem, Medici peste grassante, cum in cibo, tum in potu, acetum sum mistic commendant"*] but for all that, his house was scarce finished, before he with plenty of Gods tokens vpon him, so well as his predecessour, was buried.

"In Ambr-
di Villano-
vani exege-
si super Schol.
Salem. c. 46.

But if I may coniecture by your pulse, you feare to bee knownen my friend, while I am in bonds. An vngodly feare, to bee ashamed of well doing. Such irregular walking, may cause me to call in question, whether ever you were a true friend, seeing one of Gods Canons runs thus: * A friend loueth at all times, and a brother is borne for aduersitie. Besides, that such keeping aloof (worse then that of Nicodemus, for he came by night) it weakens Neophyts, and strengthens the hands of the aduersarie. Would you, in like case, be so walked with? Do as you would be done to.

* Prover. 17.
17.

In the beginning, you kept of, for som such cause, but now you are impeded about Episcopall Canons, concluded by the Province of Canturburie: for though Yorke province be by Proclamation, enioyned to vndergoe the same "Rules, yet (I vnderstand not) that that Province's voyce was called for, and so vsed, as to the making of that Council Nationall, and one of the Canons, concludeth (as I remeber) that to be the voyce of the Church of England, which hath bene uttered in

"Canon is
the Greeke
Rule is the
English.

Common, Nationall, and Provinciall. Even as the Parliament is Nationall, for that every part of the Nation, hath his Speaker in it.

If that be your Case, God and the King helpe you, for I can not. I am here for another-gates testimonie, almost for sake of you all as Singular: but if you would have first understood me, and secondly your selves; all that I did was but a bringing of that doctrine, into distinct methode, which (for the most part) was taught over-confusely. In so much as sundry that heard you teach two tymes, upon that argument, could not conceave, but that in the second Sermon, you were opposite to the first.

If you had bene more comfortable to others, in their affliction, then doubts: you should not be so long destitute of comfort in any your afflictions, for faithfull is he that saith, The mercifull shall finde mercy. Make upright steppes to your feet, and feare not an happy issue out of all tentations. And so with my hearty prayers to God for your good, I leave you to his guidance, that never for sakes the faithfull.

Your friend

He, Cl.

Courteous Reader let me craue in kindnes, That what faultes thou findest, may not bee imputed to the Author: but meere ignorance and oversight in the Publisher.

Fare well.

Pers. Re.

The Publisher and his Friend.

Question.

Is the Plague infectious, or no?

Answer.

That is intricate, more then I know.

To satisfie som-thing, I will not grudge,

With some experimentes, then be thou iudged.

I.

A sucking child, suckt his mothers breast,

Hauing a silter, 2. or 3. yeares elder at the least,

The mother absented, the eldest out of thrall,

Not caring for the yongest, any thing at all,

The yongest liued, and suruived,

The eldest with the mother greued and died.

I. I.

A man being marked with Gods tokens,

Looking euery hour, when his heart would be broken,

Hauing one child, loth to leaue behind him,

Layed it 3. dayes and 3. nights in bed by him,

The father dyed, the child suruived,

And hath euer since prospered and thrived.

III.

A plague sore, within a spanne of a womans legge,

Whereat the little child, night and day did weepe,

Som fortnight sick, and then recovered that while,

The child in midst of mothers grief, at her did smile,

The mothers sore made whole, & so she mended,

The child since neuer sick, nor with grief offended.

Now my friend, if not my fo,

Tell me, is the plague infectious, or no?

Qu. Is there any place in the Scripture, that vrgeth men to bee forward in perfection, and striving to be perfect?

Answer. Yes: Ye shall therefore be perfect, as your Father which is in heauen is perfect, Mat. 5. 48. Also the great commandment doth say: *Loue the Lord thy God with all thy heart, & with all thy soule, and with all thy minde, and with all thy strength. This is the first and the great commandment. And the second is like vnto this: Thou shalt loue thy neighbour as thy selfe.*

The whole Scripture is given by inspiration of God, and is profitable
to teach, to reprove, to correct, and to instruct in righte-
ousness. That the Word of God may be absolute, being made per-
fect without spot. *2 Peter 1. Tim. 3. 16. 17.*

It is a great blessing, yet we are commanded to strive to enter in at
the strait gate. *Mat. 13. 12.*

Now we must ask both the Teacher & vger of this Doctrine; despi-
seth the Assurance of the doctrine even Christ him self.
Although no man can be perfect in this life, yet it is no reason that
the mouth of the One should be muffled, for readinge out the
corne before them: and telling men what they ought to doe, al-
though he knoweth that none can be perfect in this life, no more
then Cammell can goe through the eye of a needle, and though
that be vnpossible to man, yet nothing is vnpossible to God.

When you are tempted, strengthen the Brother.

The God of peace that broughragun from the dead our Lord Iesus
the great shepheard of the shepe, through the blood of the ever-
lasting covenant, make you perfect in all good workes, so

do his will working in you that which is plea-

sure in his sight, through Iesus Christ.

to whom be praise for ever.



